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A

HUNTING EXPEDITION

TO THE

TRANSVAAL.

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By D. FERNANDES DAS NEVES.

83754

Translated from the Portuguese

By MARIANA MONTEIRO.

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TRANSLATOR'S PREFACE.

THE present work, written in Portuguese by Senhor Diocleciano Fernandes das Neves, was published in Lisbon in the early part of 1878.

In a critique on this book, from the gifted pen of Mr. Oswald Crawfurd, which appeared in the 'Academy,' on Saturday, the 26th of October, 1878, a wish was expressed that this interesting work might find a French or English translator.

I have ventured, therefore, as a daughter of a Portuguese, sister of an African traveller,* and the younger member of a family which, for several generations, has faithfully served the crown of Portugal and the Imperial one of Brazil, to bring forward this little book, desirous of making known in this country that Portugal, whose people and literature are so little known here, can still boast of brave sons and enterprising pioneers.

In the process of translation, I have made some alterations which will not, I believe, detract in any

* The late Joachim John Monteiro, the author of 'Angola and the River Congo.' 2 vols. Macmillan & Co. 1875.

way from the interest of the work. I have arranged the book into chapters, striking out many repetitions which the narrative of Senhor Neves, as a diary or itinerary of his travels as an ivory merchant, necessarily contained.

The short preface to the Portuguese edition is written by Senhor Bulhão Pato, a Portuguese poet of some note, and a clever translator; his translation of *Hamlet* has just been published by the Academia das Sciencias at Lisbon. In this preface Senhor Pato gives a graphic description of the author, and says, "Diocleciano Fernandes das Neves quitted his native town Figueira da Foz, when in his twenty-fifth year, to proceed to Eastern Africa. Young, intelligent, and endowed with a strong will, he went forth courageously to work his way through life. On reaching Lourenço Marques, the finest and most beautiful port of all those discovered in Africa or the Indies by our renowned explorers and discoverers of the fifteenth and sixteenth centuries, he made his way through extensive tracts of inland country, rich in vegetation and luxuriant to a marvellous degree, but, at the same time fearful to travellers, from the presence of wild beasts. How often did death stand before him! At one time his life was threatened by the *assagai* of the savage negro, at others by the horns of a buffalo, or the still more terrible fangs of the lion, and even by actual starvation."

During a thirteen years' residence in Africa, he

indefatigably worked on, overcoming every obstacle and danger until he safely returned to Portugal. It was then that Senhor Pato conversed many times with the author of this book, listening with rapt delight for hours to his graphic narrative of the perils he had gone through, and to the descriptions given in his natural, graceful, and picturesque style, without any attempt at exaggeration or fine rhetorical language.

Once again he returned to Africa, where he remained for three years, and on his way from the interior to Lourenço Marques, to arrange his affairs and come home, he caught a violent cold, and here had the misfortune to fall into the hands of an ignorant practitioner, who was doing duty as a qualified physician, and, from the effects of his injudicious treatment, he has been a sufferer ever since.

I trust my English readers will be pleased with the narrative of Senhor Neves, since it is the honest description of one who for many years had the opportunity of studying the negro tribes and races, and has had ample experience of the ways, habits, customs and methods of treating men, who in many instances are more savage than the very wild animals which inhabit the forests of Africa.

Some of the scenes in his narrative are admirably depicted; such as that of the famished lion; the miracle of the rainfall; the heroic defence of the Dutch against the attack of Dingan; the haunted

house of Zoutpansberg, a scene worthy of the delightfully humorous pen of Dumas; indeed, the whole is fraught with interest, especially at this time, when public attention is so greatly drawn towards the Transvaal, Delagoa Bay, and their neighbouring provinces.

MARIANA MONTEIRO.

4 BRUNSWICK VILLAS,
HILL ROAD, N.W.
May 1879.

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INTRODUCTION.

THE year 1860 proved a calamitous one for the inhabitants of Lourenço Marques.* The trade in ivory, the only one followed in those days, had considerably decreased, owing to the incursions of the Kaffirs of King Mahuéoé, the successor of the renowned Manicussa, and to the extortions practised by them on all who engaged in this traffic throughout the province of Lourenço Marques. The repeated plundering of the savages had already ruined the greater number of merchants in that district.

Unhappily, I was of the number of victims,

* Lourenço Marques is a Portuguese possession in the most southerly part of the province of Mozambique. It derives its name from its first discoverer, a Portuguese, who explored its extensive bay. This port is the most important one on the whole of the eastern coast of Africa, being the finest bay in Africa, and easy of access to large ships. In England it is more generally known as Delagoa Bay.

and sad indeed was my position. I found myself practically despoiled of the little I had amassed after much toil and many dangers; and the means of obtaining a livelihood were daily lessening, through the savages having intercepted all the routes from the ports wherein the ivory trade was carried on. All my future hopes, which were centred in the desire of returning to my beloved native land furnished with sufficient means to spend the rest of my life in comparative independence, were subject to the barbarous caprice of a savage.

Many indeed are the dangers which await an emigrant to South-eastern Africa. The climate—that inexorable enemy of the European race—ever holds over his head a deadly weapon. The natives—avaricious by nature—rob him of all the goods which chance or opportunity put in their way. But what above all distresses the emigrant, are the extortions and the arrogant demands practised by the lieutenant-governors. Military and public officials were destitute of all sense of honour and probity. In a country where human flesh was regarded as merchandise, and where this infamous traffic was carried on with the connivance, not only of inferior officers, but of the governor-general himself, it was not extraordinary that the people should have sunk to the lowest stage of degradation. They, indeed, were not the guilty ones. The fault lay chiefly with the home government, that took no pains to punish its delegates in Africa, or to

reprehend the shameful connivance of the authorities in permitting the odious traffic of slavery to be carried on.

As regards England—that country which, above all other civilised nations, sets the example of protecting the unfortunate, and manifests an incessant interest in the welfare of mankind in general—she sent her men-of-war to cruise the seas of Portuguese Africa to prevent the abominable slave-trade, which civilised countries were viewing with the greatest indignation: whilst Portugal—the land of heroes, the birthplace of brave men—heeded not the blows of the sword of tyranny which were falling upon her best-loved sons! In a word, Portugal remained an indifferent spectator of the lamentable state which her colonies in Africa were presenting before the eyes of civilised nations!

Severely indeed will history record upon its pages the narrative of the government of those days; for, by no possible reason could the slave-trade have existed in the African colonies, unless the authorities had connived at it.

Were it permitted to us to examine the archives of the English Admiralty, we should find the names of some of these wretched governors side by side, with an exact note of the number of ships freighted with negroes, which left the different ports of Portuguese Africa, during the period of their respective tenures of office.

Lourenço Marques, however, was the only district

of the province wherein the slave-trade had been completely abolished. This traffic was never again carried on after the year 1845. The reason why Lourenço Marques proved the only exception in this respect, was the following:—The celebrated Manicussa being apprised in 1845 that from this port had sailed a ship freighted with slaves, that had been sold by some of his subjects and subordinates, was so indignant at the news brought to him, that he ordered the dwellings of all these men to be razed to the ground, putting to death the persons he found living in them; and he issued an order, that in future he would proceed in the same manner against all those who should commit the infamous crime of selling their fellow-beings, saying: "He who sells a fellow-being more justly deserves to be persecuted and hunted down than the panther and the lion." Hence, when I landed in Lourenço Marques, on the 5th of October, 1855, there was no slave-trade carried on in that port, nor has it ever existed since. However, corruption was rampant, with all its evils, as though slave-dealing were still practised.

Fortunately this shameful traffic was put an end to in 1862, throughout the province, owing to the fact that the importation of slaves to the island of Cuba (the only port to which negroes were taken from Mozambique) was rendered impossible, by the energetic measures which the Spanish Government adopted for putting down this odious trade.

It was not without profound sorrow that the mercenary governors of the district saw the abolition of slavery, which deprived them of the means of becoming rich in a short time. But they, like experienced generals in the campaign of corruption, were not dismayed at their first routing. The ignorance of the inhabitants, and the want of principle of their subordinate officials, furnished them with other means less abject for recouping themselves. The people, excited by them, began to rise. The hirelings on their part did not hesitate to declare the district in a state of siege, from which followed, as a necessary consequence, extraordinary expenses, which were shamelessly exaggerated. They little cared whether these expenses appeared exorbitant, since their great object in view was to plan a motive for making them. They felt certain that the Ministry of Finance would never attempt to investigate whether these expenses were real or fictitious: on this point they were safe and had nothing to fear. The coffers of the district were at their command, and as they were the heads of the financial commission, the treasurer and secretaries were no more than automatons, who did all they were bidden to do, and by doing so derived some profit.

These wretched functionaries, when not at war with the people, would take advantage of the prevailing ignorance of the inhabitants to practise upon them every imaginable extortion; and if any one committed the crime of opposing these demands,

he was at once taken prisoner, and sent by the first ship to Mozambique. In this way were the people of the whole province oppressed in a terrible manner, whilst they, on their part, reciprocated this treatment by open hatred.

Lourenço Marques, in 1860, was fast merging into the deplorable condition which I have described: a condition which was calculated to destroy altogether the ivory trade, or at least paralyse it to a great extent, from the above-mentioned causes.

All these adverse circumstances compelled me to undertake a journey to the Transvaal Republic, with the object of prosecuting an elephant-hunt.

CHAPTER I.

Preparations necessary before undertaking an elephant-hunt—The oracle—The bath, and the anointing with holy oils—Journey to Zoutpansberg.

THE natives of Lourenço Marques and its adjacent parts are indisputably the first marksmen, and the best elephant-hunters of the whole of Eastern Africa. These negroes are greatly to be feared when engaged in warfare; their proficiency in the use of firearms being such that each shot carries death with it, even at a considerable distance.

Before undertaking my first journey into the interior, I engaged hunters to proceed in turns to hunt the elephant. These hunters were remunerated according to the quantity of ivory brought home. After deducting all expenses, I paid them one half in goods. The expenses incurred are very heavy when the journey is far into the interior, each hunter requiring four men to carry all the necessary materials, such as powder, balls, &c., every man earning, during a journey of 120 leagues, 7500 reis (£1 11*s.* 6*d.*) paid in advance. Besides these carriers, it is necessary to engage a sufficient number of negroes for the transport of

goods with which to barter for food and other necessaries. Each hunter is supplied with 12 pounds of fine gunpowder, 250 balls of 4·5 calibre, and of no less than six to the pound, these balls being three parts lead and one tin, and a proper number of caps. These materials cost in Africa four times the amount that they would if purchased in Europe.

But the greatest outlay is the advance made to the hunters themselves, each requiring about 18,500 reis (£3 17*s.* 6*d.*) before starting.

The first thing done when a journey is contemplated is to engage carriers. After arranging their pay, the next proceeding is to cast the balls, which usually occupies four days, this casting being done by the hunters themselves. The hunters are invariably accompanied by their brothers and cousins, whose only object in coming, is to drink the brandy which the hunters receive on these occasions. After the casting of the balls is concluded, the distribution of the ammunition follows. It generally takes place four days after. Then all the hunters' relations come on this the great festive day, when I would regale them with a cask of liquor, taking care, however, not to distribute the brandy or rum until all the bales of goods, and other commodities for the journey had been packed, and all things ready for starting—for intoxication was the inevitable consequence of this day's festivities.

The distribution of the brandy took place in the grounds or gardens, and, in order to prevent an influx of negroes from the neighbourhood,—who, attracted by the smell of drink, also came to see if they could get a taste of it—I closed up all the means of ingress to the garden.

After these precautions had been taken, I ordered those connected with the elephant-hunting expedition to come into the garden. Then I placed the cask in the middle of the garden, along with two mugs, and after it had been tapped, it was placed upon two stumps of trees. Then I set one of my domestic negroes as a sentinel; this negro being absolutely forbidden to drink brandy on that day, it being necessary for him to keep sober, so as to preserve order. The uproar which ensued was something frightful; but scarcely had the opening of the cask commenced than perfect silence followed. All the assembled crowd watched the tapping and the different preparations of placing the cask on its stand, and removing the plug to admit air, with breathless attention; the whole company being seated on the ground, their hands crossed over their knees, and their chins resting on their hands.

As soon as the cask was placed on the stumps, I stood on one side with a pole in my hand as a sign of executive power. This liquor was only for the carriers, who formed a separate group. The hunters were ranged on another side, behind them were assembled their fathers, brothers, cousins, and

other relatives. Yet among all these negroes there was perfect silence.

The first to partake of it was the carpenter, who tapped the cask. He, making a profound obeisance, filled a mug and drank it at a gulp. It was curious to watch the other negroes whilst he was drinking; their eyes dilated and they imitated his gestures whilst drinking, opening and shutting their mouths in an involuntary manner, as though they also were quaffing a drink, which, to African palates, is considered the most superlative of all liquors. After the carpenter, followed the carriers in succession, each retiring, after drinking a mug-ful, to a separate part of the garden, and forming themselves into a group. When all had partaken of the rum or brandy, whatever liquor remained was distributed among the hunters in bottles and flasks; the best hunters being regaled with larger portions. After this, each hunter would assemble his own relations, and treat them all to a little. The effects of the rum would very soon become manifest, in warlike dances and songs, and an uproar which baffles description, from which I was glad to escape and take refuge in the house, although at times it became necessary for me to come to restore order.

In this way ended the day; by the time that the materials for the elephant-hunt had been distributed among the carriers, and these had proceeded to remove their respective loads, the night was far

advanced. On the second day after the carriers had started, the hunters returned; this time bringing with them only their wives and parents to receive their pay in advance. On this occasion, also, they received some flasks of brandy, but these they gave to their wives.

On the following day the hunters demand some more brandy and goods for the *gagao.* This demand of theirs, although of less importance than the above, was always more repugnant to me.

The *gagao* is the oracle of the negroes, and is composed of small bones of the wild and the domestic kid, bones from the head of a hyena, and some tiny black and white pebbles from the seashore. The negroes never march to war, nor undertake any journey without previously consulting the *gagao,* even in the most unimportant events of their lives. They can always consult the oracle personally, and obtain a reply if in a simple matter; but when a negro undertakes any important business, such as a journey, it is necessary to have recourse to the ministers of the *gagao,* or oracle, who are the true priests of the blacks.—Let us see what use these sages make of the *gagao.*

After their petty kings, or chiefs, the elephant-hunters are the negroes who more largely remunerate these ministers or *gagaistas.* The priest, after receiving in advance the price for his labours, proceeds to the dwelling of the hunter, preceded by a little boy carrying the *gagao,* carefully enclosed

in a leathern bag or pouch. The hunter awaits, and receives the *gagaista* with every possible mark of respect and deference, without missing the smallest rule of etiquette due to the dignity of this class of priests.

Every habitation generally possesses at least one tree in its garden, beneath which the reception takes place. The hunter orders a mat to be laid on the ground, upon which the *gagaista* is to be seated, and then he proceeds to sit down on the ground a few paces from the priest, crossing his arms over his knees as a sign of respect. The *gagaista* then receives from the hunter congratulations and respectful compliments, which the priest answers by reciprocal words, but all the time with an expression on his face of the most consummate villainy. After telling each other all the news of the day, the attendant boy lays at the feet of the *gagaista* the bag containing the *gagao*, or oracle, and then commences the important work of the day. Should the hunter have a father living, or grandfather, or great grandfather, it is indispensable that the oldest of these should assist at the ceremony.

When the *gagaista*, or priest, is about to commence the ceremony, the hunter retires about ten paces from the spectators and places himself with his back turned towards them. Crossing his arms over his knees, he offers supplicatory prayers to the spirit of his father, if dead; or if his father is alive, to the spirit of his grandfather; and if this relative

is living, he addresses his prayers to his nearest ancestor who may be dead. In these prayers he beseeches his father, or grandfather, or great grandfather to protect him in the journey he is about to make; and if there are any obstacles, to manifest them to him, of what nature soever they may be, and to indicate the means which he is to employ for overcoming these obstacles. The *gagao*, or oracle, is bound to answer the prayers of the suppliant.

When this prayer is ended, the hunter returns and sits down in front of the *gagaista*, who proceeds to spread out the *gagao* or contents of the bag on the mat, and then takes a rod with which he imparts an air of solemnity to the short and shrewd discourse, proper to the occasion, which he delivers. The hunter holds out his hands to receive all the different parts of the *gagao*, meanwhile invoking again the spirits of his progenitors, and then throws them towards the *gagaista*. The latter lays the rod upon his feet, places his elbows on his knees, and rests his head on his hands. In this position he remains for about five minutes, absorbed in meditation, and slowly watching each portion of the *gagao;* meanwhile the spectators preserve perfect silence. Then he takes up the rod and with it brings together all the pieces of the *gagao*, makes a sign to the hunter that he is to throw them again, which he does, at the same time invoking anew the spirits of his progenitors. The priest meditates

once more in the same posture as before; then takes the rod he had put down and begins to interpret the future by the position of the different pieces; that is to say, he tells the hunter what necessarily must happen to him during the journey, indicating with the point of the rod the signification of each one, a signification which varies according to the position in which the pieces are found. This he continues to do whilst the hunter lays down the *gagao*, telling him also how he is to commence the hunt, whether of elephants or other animals. If perchance any obstacles present themselves, the priest studies their nature, and points out the means to overcome them. The oracle is also bound to inform the hunter whether the first animal killed will be male or female, the hunter implicitly following all that the oracle prescribes.

On the day following the consultation of the *gagao*, the hunter takes a *bafo*, and kills a kid which the priest has previously ordered to be either male or female as he may judge proper. The *bafo* is a vapour bath which the negroes use for curing certain diseases, and which they also take before prosecuting a journey into the interior. This bath is prepared in the following manner:—A large pan of water is placed on the fire to boil, and a short distance from the fire they erect, by means of poles and blankets, a small cell, only large enough to hold a man standing upright. As soon as the water begins to boil, the hunter enters

the little cell prepared for him, and the pan of boiling water is placed inside. The steam which rises from the pan of water produces an extraordinary perspiration, as though the man had emerged from a plunge into water. This bath lasts about five minutes, and when he comes out of the cell, a large quantity of cold water is poured over his head and body to prevent him taking cold after his profuse perspiration.

When the bath is finished, he proceeds to immolate the kid, which is tied to a tree bleating, as though it already knew its fate. No sooner is the hunter rubbed dry in his *palhota* than he comes forth with the deadly steel in his hand and slowly advances towards his victim. At this point, the *gagaista* or priest, whose presence is indispensable, pronounces some doleful words, on concluding which, the hunter raises his *assagai*, or short spear, and stabs the animal on the left side, piercing its heart. The kid utters a cry, staggers for a moment and falls dead. Whilst the animal's agony lasts the hunter remains seated on the ground, his arms crossed over his knees and the *assagai* under his feet.

Two boys then come and take possession of the dead kid and quickly skin it. After removing the entrails, they cut up the carcass into pieces which they place on the skin, and at once inform the hunter that they have finished their task; the head of the kid being the spoil of the two boys.

Yet the most important ceremony of all, is still

to come: that is, the anointing of the hunter with holy oils.

This anointing with holy oils is a ceremony which is held in much respect by the negroes, who have recourse to it in all their undertakings; but it must be performed by the *gagaistas*, or priests, as it is only of acknowledged religious value when applied by them, and this anointing is the most important part of the religious preparation considered necessary before starting to meet all the dangers of an elephant-hunt.

As soon as the hunter informs the *gagaista* that the kid has been cut up, the latter brings forth from a receptacle, a root of great virtue, rasps a few shavings with his *assagai* and puts these raspings into his mouth. Then he takes a small portion of the undigested food from the paunch of the kid, and mixes it with the raspings of the root in his mouth. He retires to the extreme end of the garden or grounds, and, in most endearing terms, exhorts the spirit of the hunter's ancestors to watch over and guard him from all dangers which may assail him during the journey he is about to make. When this prayer is ended, he spurts out of his mouth, in all directions, right and left, before and behind, the mixture which he had made with the raspings and undigested food.

Many times, when on similar occasions I have assisted at the ceremony, have I been tempted, on witnessing the consummate hypocrisy of these

rogues, to lay the stick across their shoulders, and straiten them up; these priests being generally lame, deformed, or squint-eyed. And many a good reason have I had for punishing these villains, who, aided by the hunters, have robbed me of many pieces of goods, and plundered me of hundreds of bottles of brandy.

After this performance, the *gagaista* draws from his well-furnished pouch two little gourds containing the holy oils, which are as black as coal. Into a small cup he pours a little oil from each gourd, adds a few raspings from his wonderful root, and mixes it all with his finger, meanwhile delivering a discourse suitable to the occasion, and making the sign of the cross, with his dipped finger, upon the head, on the breast, and between the shoulders of the hunter, and a smaller cross on the arm, and so concludes the ceremony. From this moment the hunter remains sacramentally prepared for undertaking the journey. Purified in body, he has little or nothing to fear, except some distant intricate event which may not have been foreseen by the *gagao* or that has escaped the attention of the priest.

On the termination of this performance, all the spectators sit down under the tree, the *gugaista*, or priest, receiving from each one every mark of deference and distinction. He alone enjoys the privilege of sitting down upon the mat; on this occasion, however, it is permitted to the hunter to sit down beside him, unless his father is still living, in which

case, the honour of remaining near the priest is accorded to the parent, and the hunter retires to sit among the assembled crowd.

Before the ceremony is over, the pieces of kid are placed in a large pan on the fire, and another pan placed on the top to serve as a lid, the rims being plastered together with the dung of the kid.

The entrails of the kid, which, as well as those of all other animals, are considered by the negroes a great relish, are roasted by the attendant boys; and when all are seated, these boys place them before the hunter, who divides them with the *gagaista*, or priest, who at once eats his portion. I must add that they are never washed before cooking; because the natives say, washing removes all the fatty substance around the entrails, and renders them less palatable. The second portion is distributed among the spectators, and then the hunter goes to his *palhota*, or hut, and produces two bottles of brandy; one he gives to the priest, and the contents of the second bottle are divided among the crowd. Then is brought the pot with the meat which is now ready cooked. The hunter takes out a portion, which he sends to his female relations, and the rest of the meat is distributed among all present, reserving the best pieces for the *gagaista*, and lastly they drink the broth in which the meat was boiled.

After this they all bid the hunter farewell, wishing him every success, a happy journey, and a prosperous elephant-hunt.

When all these ceremonies are at length concluded, the hunters come to inform me that all is now ready and that they are free to start. I then fix the day of departure, the route to be followed, and where to spend the first night.

The chief motive which led me to undertake my first journey for the purpose of hunting the elephant was, as I have already stated, the deplorable condition of the ivory trade in Lourenço Marques. Every transaction in that quarter became daily more difficult and dangerous. I therefore decided to proceed to the Transvaal Republic, where I could safely trade, without fear of being molested by the Kaffirs of the perverse *Mahuéoé*, who ruled the whole of the inland parts from Lourenço Marques to Zambezi. This chief *Mahuéoé*, however, greatly respected the Dutch, who were free to go elephant-hunting in any part of the interior, without being molested by the hordes of this barbarian.

My force consisted of one hundred and twenty carriers, with bales of goods for trading with the Dutch; thirty with the merchandise proper for bartering for provender and provisions; three captains or guides for the carriers, seventeen hunters, sixty-eight negroes for transporting the necessary materials for the hunt, five carriers for my personal baggage, four servants, a second and third lieutenant in command, and four carriers for their separate use, in all mustering 253 men.

My baggage consisted of a mattress, bolster, and

blanket, a large tin with sugar, another of equal size of American biscuits, a trunk with apparel, a box containing tea, sugar, two cups and saucers, teapot, two basins, eight packets of stearine candles, and a tin with about six pounds of salt.

I started on the 3rd of September, 1860, stopping for the night in the district of the chief Mabod. The territory ruled by this chief lies to the north-west, on the extreme confines of the lands of the chief Mafumo. On the following day I was joined by the whole of the expedition, and on the next we proceeded on our journey, passing through the territories governed by Moamba, Matinguana, a son of Modái, the great chief of Moamba, and entering the part ruled by the *mulher grande* (first wife) of Modái.

This latter chief, Modái, has always, since the establishment of trade in Lourenço Marques, been more or less hostile to the Portuguese, and a great enemy of the natives inhabiting the parts ruled by Mafumo, these lands being the property of the crown. The origin of this animosity arose from the fact that the chief Mafumo, who was a tributary of Modái, ceased to pay him tribute, after the Portuguese settled in Lourenço Marques, and offered his allegiance to the latter instead.

For this reason the natives or subjects of Moamba ill-treated those of Mafumo, whenever they passed through their territory. My company being composed principally of negroes who owed allegiance to Mafumo, were in great fear of passing the lands of

Moamba, particularly the larger and more frequented towns of the great chief.

As soon, therefore, as I entered the dominions of the wife of Modái, I ordered a bale to be opened, from which I took a piece of goods, and a *capelana*,* which I sent to the wife of Modái, asking her for *palhotas*, or thatched huts, for the accommodation of my people. She was highly pleased with the present, and sent me a delegate charged with the duty of supplying me with the necessary number of *palhotas*. I gave this delegate a *capotim* (twelve yards of cloth), at the same time ordering provisions to be purchased.

Following the usual custom, I sent a *saguate* to the great chief who resided in the next town or village. This *saguate*, or present, consisted of three *capelanas*, a piece of goods, and a bottle of brandy.

On receiving the *saguate*, the great chief came to see me, accompanied by his secretaries, and about two hundred negroes, bringing a splendid kid, and a *cherundo* (basket) of rice. I received him and his three secretaries in the *palhota*, where we exchanged the usual compliments, leaving his escort outside, who at once began an animated conversation with my people.

This chief was a man of about seventy-five years of age, but hale and hearty, and still firm on his legs; he was tall and well formed, possessed of a well

* A piece of cloth two yards square, which the natives use as a cloak.

developed chest, and altogether of rather herculean proportions, whilst his features were regular, and his eyes large and lustrous, and very intelligent. He seemed very pleased to see me, telling me that I was the first European he had ever seen, since the only white men he knew from Lourenço Marqûes were Asiatics, *canarim*, or *baniane*, who occasionally came to his lands to barter goods for ivory. When he left me about eight in the evening, I ordered the kid to be killed and given to the hunters for their supper, reserving to myself a portion which was cooked with rice, and from which my servants also partook.

On the following day we started in the direction of the district governed by Cossa, reaching in the afternoon a small town close to the river Incómáte, which separates the possessions of Cossa from those of Moamba. My second in command of the expedition and I were the first to arrive at the village or town, so I sat down under the first tree, against which we placed our firearms.

My lieutenant was a hunter of considerable repute named Manova, who, although sixty-five years of age, was as youthful and agile as a man of twenty-five. He spoke excellent Portuguese; a man of great courage, and one of the first warrior chiefs of Mafumo, yet withal very modest, never making a display of his bravery. In war every shot that he fired told with fatal precision. He was also very intelligent and affable in his manners towards the whites. When I sat down, he went to the river to

bring me water to drink in a gourd, which he always carried fastened to his waist, and this he did without my expressing any desire to quench my thirst. While he was away I took out a cigar, and seeing that at a short distance from me two blacks were seated before a fire which they had kindled, I proceeded to ask one of them to give me a light for my cigar, saying, "*E, mofana anga nhica andilo*" (Young man, give me a light). On hearing these words, the negro leaped to his feet, drew back, turned and faced me saying, that he was no servant of the white men, nor ever should be, and that if I wanted a light I might go and fetch it myself; this he said in a very insolent tone, looking at me with eyes glaring with wrath, and more like those of a panther than a human being. Notwithstanding the provocative manner of the negro, I did not answer a word, because I knew he stood on his own ground, and had a right to refuse me a light if he wished, so I stooped down and took a lighted faggot from the fire and lit my cigar. When the negro saw that I had lit the cigar he insultingly turned his back uttering a foul expression. This so irritated me that, losing all prudence, I flung the burning faggot at him, hitting his back with the flaming end. The negro, perceiving that the affair was becoming serious, ran away as fast as he could. His companion, suspecting that he also might come in for a share of the punishment, started up to run away, but I laid my staff upon him and he fell to the ground. He dared not rise

up again, but crept on all fours for some distance, then sprang to his feet and ran away as nimbly as a wild goat. The few natives of the village, principally women and children, also took to flight.

At this juncture Manova, who had witnessed the scene from the river-side, returned quickly with his gourd full of water, to rejoin me, and on hearing the whole narrative, he stood pensive for some time wrapped in thought and then said, "Senhor, these natives of Moamba are very insolent, particularly those natives of Incómáte. The white men who come here to purchase ivory are Asiatics, towards whom they have no respect, and who are always insulted, the Asiatics putting up with this treatment through fear. You, senhor, are the first *mamatanga* (European white) who has passed through these parts. The negroes respect the Europeans; but the natives of the territory of Moamba are great enemies of the white inhabitants of Lourenço Marques, and when you asked for a light for your cigar, it afforded them a pretext for practising upon you the insolence with which they are in the habit of treating the Asiatics; but I should think that the fellow, ere this, has seen his folly: yet very probably he has gone to lay his complaint before the chief, who will come and demand satisfaction for the affront you have offered a 'son of Modái,' the chiefs of all this side of Africa styling their subjects sons."

And in truth scarcely had Manova finished speaking, than from all quarters was heard the blast

of their war trumpets, which they call *galheta*, and the sharp piercing whistle of the goat-horn, a sound which is heard for a considerable distance. This call, by which they summon together all the negroes, armed for warfare, was responded to from village to village. Half an hour after the summons of war, from the far distance, could be seen marching in our direction, a force of some 400 negroes, armed with *assagais* and shields. Fortunately for me, the hunters and carriers had just overtaken us, for, had they not arrived before this detachment of hostile blacks, they would most assuredly have put down their loads and taken precipitately to flight towards the land of Mafumo.

It was indeed a critical moment, since the smallest exhibition of weakness or indecision on my part would have caused the loss of all the goods. It was necessary to keep the enemy at bay, although I really had no one to support me but the hunters, who were the lesser number in our retinue, and also because I could not well count upon the rest, who, though furnished with three *assagais* each, had no shields, and therefore were scarcely better than unarmed men. I had no time to lose. I at once ranged the seventeen hunters with Manova in a line, with my lieutenants and servants who were supplied with firearms, loaded with bullets and shot, and then bade the carriers form themselves behind the hunters, in order that the enemy should believe that all were hunters. When all was ready for action, I

addressed them, saying, "It is absolutely necessary to prevent the enemy from entering this village, or kraal, which now serves us in place of a fortress and must be defended at all hazards. When the enemy reaches within gun-shot, I shall bid them stop their march; if they refuse to do so, I will fire my gun at the chief, and this will be the signal for you, the hunters, to fire a round of five shots." This order was approved by Manova and all the hunters.

When the enemy approached, I advanced with my men to the extreme end of the village, towards the road from whence they were coming. The enemy's army was marching to the sound of war-songs, trumpets, and whistles, leaping and striking their shields against their knees, and waving their rude weapons. When they came to within 120 yards of us, I motioned to them to stop their march, warning them that, were they to advance a step farther, I would fire upon them, the chief being the first aimed at.

In view of this warning, and seeing the attitude of my men, who had raised their firearms and were aiming at them, ready to fire as soon as I should give the signal, they stopped. I then asked them what they wanted from me, and the chief, with the arrogance proper to savages, replied that he had come to demand compensation for the affront I had offered two sons of Modái, and if I did not deliver up fifty loads of goods as an indemnity, they would enter the village and put us all to death.

"What you have just stated," I replied, "is easier

said than done. This state of affairs cannot continue long, because my time is precious, and we wish to proceed to the town of Gingelim, to pass there the night. You may rest assured that you will gain nothing by employing force. If you wish to arrange the affair with me in an amicable manner, come forth escorted by ten of your men. If you do not accede to this proposal, or retire at once I shall order my men to fire upon you."

When I concluded my parley, the hunters broke out into enthusiastic shouts and war-songs; and, whooping and leaping, brandished their weapons with threatening gestures. The chief, after a brief consultation with his men, came forward towards the kraal, escorted by five of his principal warriors. I then sent my second lieutenant with two servants to meet the chief and conduct him to my presence, beneath a tree, where I waited to receive them. When they arrived, we exchanged the usual compliments, and I motioned them to sit down. After a brief silence, I explained to them the circumstance which led to my quarrel with the negro, demonstrating clearly that the blame was to be laid upon him, since he had grossly insulted me, but that, in order to terminate the affair in a friendly way, I was willing to do something on my part to appease the negro, at the same time presenting the chief with a piece of goods and two *capelanas*.

"In view of the explanations offered by the *melungo* (white man)," the chief replied, "this affair is at an end. It is true that the words used by the negro were very offensive, therefore the *melungo* may proceed in peace on his journey, and may he prosper. On your return, if you desire to pass through the lands where I am the chieftain, you have my kraals at your command, and I shall be very happy to receive you, because I see that the *melungo* is a *oánuna* (a brave man). The white men who usually pass this way are no better than *vassate* (women), who do not know how to respect themselves, nor command respect for their own."

When this explanation was ended, I desired the chief to send me the man I had wounded with the burning faggot, in order to dress the burn with brandy to prevent its festering. He at once sent his adjutant to call the negro, and to bid the men disperse. He returned soon after with the wounded man, and a few unarmed negroes, the women and children, who had fled away, also returning to the village.

The wound did not prove a severe one, but I nevertheless bathed it with brandy giving the negro two cupfuls of brandy, which he drank so quickly that I am quite sure he never tasted the flavour of the liquor. After this I gave the chief two *capelanas* and some brandy.

Thus terminated an episode which might have

assumed, but for our energy and courage, very serious and disastrous proportions.

At five in the evening we left on our way to Gingelim. The chief accompanied us as far as the river, where he bade us farewell, reiterating the offers he had made us.

CHAPTER II.

Arrival at Gingelim—"Magud"—A native ball—Trapping hippopotami—I shoot a large hippopotamus—Gratitude of the natives.

In order to reach the town of Gingelim, we had to ford the river, the water reaching up to the knees. The natives of the district governed by Cossa are more amenable and cheerful than the subjects of Moamba. As soon as I crossed the river, the chief came to receive me with the usual kindly greeting of "*Cháuáne melungo*" (Good day, white man) and ordered some *palhotas*, or thatched huts, to be prepared for my accommodation, and that of my men, and sent me a *cherundo* (basket) of rice, another of beans, and a splendid capon.

After issuing my orders, I retired to a hut, and being very tired, I threw myself on the bedding, which my servants had laid down for me. Scarcely had I fallen asleep from fatigue, when I was awakened by a noise of many voices outside the *palhota*, who were saying, "*Cháuáne melungo!*"

It being already dark, I at once struck a light, and went out to see who disturbed my slumbers. At the door I was met by a number of young black

women who were crowding outside. I bade them *enguénâne* (come in), but as soon as they heard the sound of my voice, they burst out into a ringing peal of laughter and ran away. After a while they returned, greeting me again with "*Cháuâne melungo*," and every time I bade them come in they would run away laughing. They evidently wanted to come in, but were either afraid or shy. At length I persuaded them to enter, they all the time laughing and clapping their hands. Two of them began an animated conversation with me, and appeared highly amused at my colour, and the novelty of my dress, but what more than anything else seemed to astonish them, was my hair, which they wanted to touch as well as my beard. The other girls were looking at me from head to foot. After I had answered all their questions, they asked for *missanga* (beads). I gave the married women ten strings of beads each, and four to the single women. They left me, greatly pleased with their presents, laughing and clapping their hands like a pack of merry girls.

The natives of Eastern Africa possess very regular features; more so than the natives on the west. Those inhabitating the eastern parts, between nine and eighteen degrees latitude south of the equator, are not so good looking; while those in the same latitude on the west are perfectly hideous. The natives of the eastern side, below eighteen degrees latitude south, become more perfect in form, and of more pleasing countenances, in proportion as they are farther

removed from the equator, while those living beyond the tropical line are more perfect than any other race. Among the latter are certain tribes or races which possess features as regular as those of any European, and are moreover very intelligent; the tribes between Bembe and Incómáte being exceptionally well-formed. Both men and women have oval faces, bright intelligent eyes, aquiline noses, well developed figures and narrow waists, their complexion being as smooth and delicate as any European's. Their dress is rather graceful. It consists of a cotton *capelana* fastened round the waist, and scarf thrown gracefully in front, both ends reaching to the knees; around their waists they wear many strings of large blue beads and pale blue *missanga* (small glass beads). The married women are distinguished from the single, by the addition of a cloth binding their breasts, the ends worked with small beads; the hair is tied on the top of their heads, *cuia*, or tuft, this style of arranging it being solely used by married women.

The following morning the chief came in whilst I was breakfasting. I gave him a cup of brandy, which he enjoyed far more than if I had given him a cup of the tea I was drinking. I then presented him with two pieces of cloth, and a *capelana*, thanking him for the kind manner in which he had received me and attended to all my wants. Soon after he left me, one of the black lady visitors of the previous night came in, accompanied by four little girls,

bringing a plateful of *ubsua* (a kind of boiled pap made with Indian meal), and a porringer of honey. I was much pleased at her kind thought, and the grateful feeling she evinced for the beads I had given her. I at once ate the *ubsua* she had made, which gratified her very much. I gave her two red cotton handkerchiefs.

We quitted Gingelim and proceeded towards the town of the great chief Magud, which we reached in the evening. This town is of considerable extent, consisting of 600 *palhotas*, and is situated on the west side of the river Sáve, which flows into the Incómáte. In the centre of the town there was a wide open space, with four magnificent trees in the middle; this fronted a wide street, with trees on either side, forming an avenue that reached down to the river, and imparted a very picturesque appearance to the town. We halted here, awaiting the messenger who was to supply us with the requisite *palhotas* for our accommodation. After some twenty minutes he appeared apologising for the delay, which was owing to the absence of the chief from the town; and he furnished us with the necessary huts for the night, while I ordered a bale of goods to be opened for the purchase of provisions. This, however, proved unnecessary, because the messenger quickly returned bringing a fine kid, and accompanied by three women laden with baskets of meal. This present had been sent me by the chief; hence I was amply provided for, and had no need to purchase

food. I offered the man a cup of brandy, which he was in such a hurry to drink, that he spilt half of it, and it was ludicrous to see how wistfully he looked at the spot where the brandy had fallen.

After dividing the meal among the men, I ordered the kid to be killed and given to the hunters. Then I prepared my present for the chief, which consisted of thirty pieces of cotton cloth, ten *capelanas*, thirty strings of blue beads, two bunches of *missanga* (glass beads), and a gourdful of brandy. This present I sent by three carriers led by Manova, who undertook the commission with right good will. He was certain that some of the brandy would be given to him, because it is the usual custom in this part of Africa, when chiefs receive presents, not to eat or drink what has been sent to them without first giving a portion to the person who brings the present. This they call *chumbutar*.

As soon as it grew dark, and I lit a candle, a perfect legion of native women appeared at the door of my hut. This troop of African beauties was headed by four lovely matrons, who entered first, and then all the rest followed, until my hut was full. Some of these negresses were perfectly lovely; tall, lithe, and of extreme elegance of form, a merry smile lighting up their eyes. They commenced to question me very minutely, examining my hair, which they thought very smooth, and at last they asked me for *missanga*. I gave each of the wives of the chief a bunch of beads, and four

rows to every girl. They thanked me in a graceful manner, and went away clapping their hands and laughing, in what I thought derisive uproar.

Those who have never visited the internal districts of Lourenço Marques may perhaps say that I exaggerate the beauty of the natives of that part of Africa. It is true that such negroes as are seen in Europe and America are very plain, if not actually hideous; but it must be observed that the latter are the offspring of the lowest races of Africa. Should this book be read by any who have visited Natal, they will know that I do not exaggerate, because the Zulus of Natal are as fine and perfect a race as the Blangellas, if not even finer.

When Manova returned, after delivering the present to the chief, he brought me word that the chief purposed visiting me on the following morning. I did not retire to rest until midnight, because I went to see a ball that was given in the open space or park of the town. The men danced separately from the women, each sex forming circles and then dividing into groups or bands. They danced to the sound of war-songs, which they sang tastefully. The songs of the women were very pretty, and varied. All the warriors joined in the dance; but elderly women do not dance except when a relative dies, or any person they love, for in this way do they manifest their grief.

In the early morning I went to the river to bathe, and just as I was about to plunge in, I saw rising

from the water the terrible head of an enormous crocodile. I went farther down, where the river becomes shallow, and bathed in a part where I could see down to the sand, and, as you may well suppose, I did not linger long in the water, as I had no wish to receive visits from crocodiles, prefering rather the amiable visits of the pretty native ladies.

About nine in the morning, Manova came to my *palhota* with the secretary of the chief, and a negro carrying an elephant tusk, weighing forty-two pounds and a half. This tusk was a present from the chief in return for what I had sent him the previous evening. Shortly after, the chief arrived, escorted by a large number of blacks, who remained outside, the chief, his secretary, and three friends alone entering my *palhota*. I ordered a mat to be laid on the ground for the chief to sit upon; the secretary and his friends sat near him, but outside the mat. The chief was a young fellow, of about twenty-five years of age. The secretary addressed me on behalf of the chief, wishing me the usual compliments, and bidding me welcome to his territory, all which I answered in similar terms through Manova. The chief, who had remained silent up to this time, now said "*Cháuáne melunga*;" this was the prelude to an animated conversation between us. He asked me to allow him to look at my gun, which I at once handed to him, warning him, however, that it was loaded. He was very pleased with it, and offered me

two tusks weighing fifty pounds each, in exchange for the gun, but I told him that I could not possibly part with it then as I required a gun during my journey, but that I could dispose of it when I arrived at Lourenço Marques.

This chief appeared to be very intelligent, and evidently understood something about firearms. My gun was an English double-barrelled rifled carbine, and certainly was a splendid specimen. Speaking of firearms and shooting, I incidentally asked the chief whether hippopotami were found in the river, and he told me that about a mile and a half from the town there lived an enormous one, who, for some years past, had caused much havoc in the farms and *manchambas* (plantations) along the river, because at night he would come on land and demolish the crops. According to his account, this animal was of enormous size, and very crafty; for he always either discovered the snares laid for him, or managed to break through them. The snares, which are set by the natives for capturing hippopotami, are arranged in this wise. A large hole is dug near the river on a spot where the hippopotamus usually passes at night on his way to the plantations seeking food. Over this hole are placed reeds close together, and over these reeds again, a quantity of earth is laid. The animal walks over this, his own weight causing the reeds to break through, and falling into the hole, he is thus caught as in a mousetrap.

On hearing about this animal, a great wish took possession of me to go to the whereabouts of the hippopotamus and try and shoot him; so I asked the chief to be good enough to let me have a guide, and I should proceed to the spot and do my best to kill him. He at once offered to go in person with me, followed by his whole retinue; so taking Manova and three hunters with me, we started on our expedition to the spot, a distance of a mile and a half.

The chief and I sat down on the banks of the river, while all the others sat about a distance of fifty yards behind us, I enjoining silence and perfect quietude. We had not long to wait, for soon after sitting down, we saw the enormous head of a hippopotamus rise for a moment out of the water and disappear again. I loaded my gun, and prepared to fire as soon as he would appear above the surface. After a few minutes his head and part of the neck appeared, then he turned and looked fixedly at the crowd on the shore, giving me time to take aim and fire a shot, which hit him on the head, and then rebounded. The animal rose half out of the water opening his uncouth mouth, which was large enough to hold a man standing upright; then closed it, turned round and dipped into the water.

The head of the hippopotamus is very tough, and as impenetrable as a rock, and a musket-ball takes no effect. At times he would show his nostrils above water to breathe and dip into the water again, but never giving me a favourable opportunity of firing a

good shot at him. In this way we watched him for a whole hour, until the idea struck me of making all the negroes come down to the water's edge, and burst out into shouts and shrieks as soon as the animal should appear above the water. This had an excellent effect. The animal raised his head out of the water for a moment, and the blacks simultaneously broke out into a tremendous uproar. The hippopotamus disappeared under water for a few minutes, and then rose up close to where I was standing, lifting his whole head and shoulders out of the water to look at the black crowd, thus imprudently exposing his neck, when, without losing an instant, I took aim and fired a shot which hit him in the nape. It was evident that the animal had been mortally wounded, for his head began to fall very slowly. The ball had entered and crushed the bones at the back of the neck, piercing the spinal marrow, from which resulted instantaneous death. I had shot him at about a distance of seventy yards.

On seeing the animal's head slowly fall into the water the negroes began to cry out, "*Adél! Afil!*" (He is killed! he is dead!). My three hunters bounded towards me to offer me their congratulations, while the escort of the chief danced, and leaped, and shouted for sheer joy. In a short time the huge carcass of the dead hippopotamus rose to the surface, and directly after, some forty negroes plunged into the river to drag the enormous animal on shore.

I was perfectly astonished to see the men plunging into the river regardless of the crocodiles that abounded in that part; and, on expressing my surprise to the chief, he told me that many indeed fell victims to the crocodiles, especially women who came down to the river for water, but, curiously enough, as soon as a dead hippopotamus floats on the surface of a river, all the crocodiles disappear instantly to hide themselves in their burrows, from which they do not emerge for several hours.

The escort of the chief consisted of between four and five hundred men, but, by the time the hippopotamus was about to be brought to land, there was a crowd of more than three thousand men, women, and children, who had come from the town to witness the landing of this enormous beast, who had been the terror of the neighbourhood. The combined strength of some four hundred negroes, who had gone into the water to bring him ashore, scarcely sufficed to drag one half of his body out of the water. He was truly a monstrous thing; his legs were perfectly colossal; his hideous head enormous.

The negroes lopped off the fore and hind legs as he lay on his side, then opened him and drew out the entrails, thus lessening considerably the weight. They then were able to drag him right out of the water on to the dry land, where they continued to cut him up into pieces, leaving the head and backbone, which resembled a large beam.

Then followed the distribution of the meat. The

first portion was for the chief, and consisted of a loin, leg, and some of the entrails, which he sent to the town. My people also received a leg, the heart, liver, and kidneys, a part of the loin being reserved for myself, and servants. I gave a large portion to the escort of the chief, and then sent the head and neck to the chief of the next district, enjoining a condition that he should extract the teeth and send them to me. What remained of the hippopotamus was given away among the assembled crowd.

On concluding the distribution of the dead animal, I returned to the town, accompanied by the chief and all his people. The whole town was in a state of great excitement and perfect joy; men, women, and children were busy roasting the meat and devouring the savoury morsels. I ordered my own dinner to be prepared for me, consisting of boiled rice, a piece of the liver and kidney, roasted and basted with the fat of the hippopotamus. The flesh of this animal is the best of all wild beasts; its appearance and flavour being very much like beef. While the dinner was cooking I took a walk about the town. In the first street I met an old negress, who, without the least ceremony, put up her black hands to my face and said, "*Calimanbo melungo*" (Thanks, white man!).

"What do you thank me for, madam?" I asked.

"Ah! *melungo*," she replied, "you have indeed performed a good service to us in killing the

Cavalho marinho (sea-horse). This *feiticeiro* (sorcerer) used to devour all our corn crops!"

I bade her good-day and turned away laughing heartily at her idea of calling the animal a "sorcerer." Farther on I passed a *palhota*, where, at the door, sat on a mat, one of the pretty negro girls who had come to visit me on the previous evening; she was holding a baby in her arms. She had scarcely seen me than she put the child down on the mat and ran towards me to offer her thanks. I asked her in fun whether that child was hers, and she smiled and said it was. I told her I did not believe it, as she was too young to be a mother; she laughed and said that it was a child of her sister's, who was the great wife of the chief, and therefore she called the babe her own. I felt a hand laid on my shoulder, and on turning round, saw it was the chief holding a little boy by the hand.

"*Melungo*," he said, "is she not pretty?" meanwhile casting a proud affectionate glance at the young woman.

"Yes indeed," I replied; "she is very lovely."

"Well, she is my wife; I married her two months ago," he replied.

Had he not been the chief, I would have told him that he did not deserve to have such a pretty woman for a wife, he being really a very ugly man, for, though tall and well formed, and possessing regular features, yet he had little twinkling eyes, and ears so large and prominent that he looked like a

mule. Therefore I merely replied that he was a lucky man to possess such a charming wife. He seemed very much gratified that I admired her, and asked me to come to his *palhota*, where the little boy laid two mats, one for me to sit upon, and the other for the chief and his wife. After a few moments, two negroes appeared carrying a large panful of *bejála* (a fermented liquor, made from Indian corn flour and other cereals), which they set down outside the entrance of the hut, and placed some wooden mugs by the side.

A number of friends of the chief then came and sat down before the door. The chief summoned one of them, named Chicomanhana, whom he treated as a brother, because he was a near relative, his head war-chief, and a very brave man.

In obedience to the invitation of the chief, the warrior entered and sat down on the threshold, with all that respect and submission which negroes always manifest towards their chief. He filled a cup of *bejála* and handed it to the chief, who, after taking a good draught, handed it over to me, and I drank a little. He successively filled each of the mugs, giving one to the chief, and one to his "great wife" and her sister. They all drank a second mugful, but I remained quite satisfied with my first portion, as these mugs held quite a pint of liquid. What remained in the pan was finished by the war-chief and his companions, and then bidding the chief and his friends good-day, I departed for my hut to partake of my dinner, which was

now ready, but the *bejála* had completely spoilt my appetite.

A great ball took place that night, which I attended. Next morning the chief brought me an elephant's tusk, weighing 85 lbs., for sale, which I purchased in exchange for beads and pieces of cotton goods.

The negro who had undertaken to extract the teeth from the head of the hippopotamus had been very expeditious in his work, for by nine in the morning he brought me all the teeth; the two foreteeth of the lower jaw weighed 13½ lbs.; the top ones, 8 lbs.; and the other eight teeth together weighed 11½ lbs., the maxillary teeth not being of any use.

On the following morning I left the town of Magud. The chief kindly accompanied me for some distance beyond the town. In the evening we reached a village on the borders of the territory ruled by Cossa. The chief of this village, or small town, was called Malange. As in this small place there were not a sufficient number of *palhotas* to accommodate all our men, we encamped under the trees. The next day we made a long journey, reaching the districts belonging to the chief Changano, and encamped under the trees of a village ruled by the chief Iávine. Provisions cost us a good price here, and, indeed, I had to send a great distance for them, as in this village there was nothing to be had, and some hours elapsed before

they arrived. I distributed what food they brought, which was cooked with some remains of the hippopotamus. My own dinner consisted of a fowl, roasted over the fire with a wooden prong, and some boiled meal.

At five the next morning we started towards a small hamlet, consisting of only nine huts. Here we remained some hours, while the hunters went shooting, so. as to prepare some provisions for the long journey which awaited us, and during which we would be unable to procure any food, as a large desert tract lay before us, which would take two days and a half to cross. After the hunters had taken a short rest, they started on their shooting excursion.

CHAPTER III.

Hunting gazelles—A good day's sport—A starlight night—Hyenas—Lions—An African day dawn—Recollections—The "Matonice" fever.

SOON after the hunters left me on their shooting expedition, the chief of the village came in and addressed me saying, "*Morro basse.*" As I did not understand the meaning of the words, I concluded that a different language was spoken there, and one which I did not understand. On asking my second lieutenant, Montanhana, what these words signified, he told me that the chief was greeting me in Dutch, as he took me to be a Dutchman, because the Dutch were in the habit of frequently coming from Lydenburg to shoot in these parts.

These two words were an imitation of *guimorgen*, which in Dutch signifies good-day, and which he pronounced *morro*, adding the word *landina basse*, fair or white man.

After exchanging the usual compliments, the chief informed me that at a distance of less than a mile from the town, there were some gazelles reposing under the trees, which he judged would still be there, as it was the hot part of the day. I at

once started in pursuit, accompanied by the chief and two servants, and found them on the very spot indicated by the chief, beneath the cool shade of some trees.

Shooting gazelles is a very difficult matter. On the slightest movement or noise they take to flight; hence it is only by shooting them at a great distance that their capture can be effected. I approached them in a very cautious manner, and as near as was prudent. When about one hundred and twenty yards from the gazelles I stopped and sat down. I leaned my arm on my knee, aimed at one of the animals, and fired. The gazelle bounded in the air and fell to the ground; the rest of her companions took to flight. The negroes ran to the wounded animal to finish killing her with their *assagais*, but this proved unnecessary, as she was dead before they reached her, for the ball had pierced her body.

I at once returned to the village to send some of the men to convey the dead gazelle. The moment I arrived I saw Manova and the hunter Macindana coming along, each bringing the tail of a buffalo which he had killed, fastened to their muskets. They were returning for men to bring in the animals they had killed. The hunter Maxotil had killed a zebra, and Mabana, a *tuongonhe;* these had already come for men to carry away the spoil.

During the space of an hour the hunters had shot and collected together an excellent supply of meat, which they began to cook over fires they

kindled. They ate the insides of all the five animals, and the whole of the zebra. We then started again and continued our journey until seven in the evening, when we encamped near a stream of excellent water, the carriers proceeding in search of wood for lighting their night fires. The hunters arranged themselves for the night under a tree close to that beneath which I had camped, and the carriers under other trees round about us; my personal servants and my lieutenant remained with me.

The night was calm and lovely. There was no moon, but the sky offered the sublime spectacle of a brilliant array of stars, which poured their light upon these tracts unfrequented by man, and only peopled by majestic trees and by a thousand species of wild beasts. The glaring fires which the blacks were lighting seemed to ruthlessly destroy that strange mysterious poetry of night. I presently went to sit down by the group of hunters to hear them relate the adventures of the day, for hunting wild beasts is always more or less full of adventure. The greatest adventure of the day, however, was killing the *tuongonhe* * by Mabana. There were five of these animals together, and whilst still at a great distance from them, the hunter fired a shot. He perceived that four out of

* This animal resembles an ox, but is not so large; the horns are similar to those of the ox, while the hoofs are more like those of the stag.

the five animals started off, and that the *tuongonhe* he had aimed at was slowly dragging itself along. The hunter sent two of the men after the beast, while he reloaded his musket. The men quickly overtook the wounded animal, which was unable to run, as one of its legs was broken. When the *tuongonhe* perceived the men coming close, it turned towards them glaring fiercely. The men then separated, and standing on either side of the animal attacked it with their *assagais*, the animal for some time keeping them at bay. The hunters meanwhile came up, fired a shot, aiming at the head, and the *tuongonhe* at once fell dead.

No particular incident occurred when shooting the other animals. Manova shot the buffalo in the breast, Macinda shooting his in the left side, and Maxotil the zebra in the back, piercing it with the first shot.

For the first time during our journey, we were serenaded with the hideous music of hyenas. These animals came prowling around us in great numbers, attracted by the smell of meat. They annoyed us much with their discordant howling for upwards of an hour, until the fearful roar of a lion caused them to hush their noise, and to disappear from the scene.

And it was not only the hyenas who were silenced. The natives, the hunters and the troop of carriers who were laughing and chatting together—all suddenly became silent. An instant after, and another terrible roar finished the work of imposing a deep silence over the whole company. After this followed

the roaring of three lions together, which reverberated with such power, that the very ground beneath us appeared to shake and tremble. There was no longer any doubt that three lions, at least, were coming down to the stream to drink, close to where we were encamped.

Those who have seen lions only in captivity, and heard them roar in their cages, cannot form any just idea of the enormous proportions they attain to in their wild state, and still less of their tremendous roar. The adult lion of Eastern Africa (there are five different species) is of the size of an ox. A lion in captivity will not consume more than twenty pounds of meat a day, however much more may be thrown into the cage, while the lion in its savage state will nearly devour a whole ox, leaving perchance the head, hoofs, and backbone. As to their roar, only the deafening noise of a fierce tempest exceeds it in fearful resonance.

Yet it must not be thought that when a lion roars continuously, it is because he is hungry—on the contrary, he roars when he is satisfied, and after he has devoured his prey. When a lion roars from hunger, it is in a wrathful irritated manner, and between each roar there is an interval of at least eight minutes. In parts where there are numbers of wild animals, it is only the old lions, no longer able to seek their prey, who roar from hunger. They subsist solely upon the spoils that are left behind by the younger lions.

These old lions are the terror of neighbourhoods and towns where there is much cattle, because during the night they come on to the habitations, breaking into the enclosures of the *currales* (pounds) or cattle yards, and strangling an ox, drag it far away to devour it at pleasure. And even negroes fall victims to the lions, if perchance they imprudently leave their *palhotas* during the night.

When the fearful roaring of the lions ceased, I spent some time conversing with the hunters, the subject of conversation, as may be supposed, turning upon the characteristics of wild beasts and their fearless daring, so that it was nearly midnight before I lay down to sleep. I lay down fully dressed, wrapped in a blanket and only removing my shoes, the proximity of wild beasts forbidding me to undress.

Soon after four I awoke. It was still dark, the dawn was just breaking, and slowly the dark pall of night, which had covered a scene of so much picturesque beauty, began to be lifted up, revealing a natural picture, which could hardly be surpassed in any other part of the globe. I sat up to enjoy the sweet morning air. On the opposite side of the river, for about a distance of 400 yards, there was a tract of land which appeared to be devoid of vegetation, but when the dawn merged into broad daylight, I saw that it was the reverse of barren. The borders of this piece of land, being of clayey soil, were certainly unproductive, but the centre was a dense wood of

many varieties of trees in luxuriant leaf. Between this wood and the banks of the river, the whole space was covered by gigantic trees. On our side the ground upon which we were encamped lay lower than the opposite side of the stream, but it was nevertheless densely covered with trees, the ground being a perfect meadow of fine grass, spangled with delicate flowers of a thousand hues. In this spot is never felt the cold of autumn, which in other parts causes the leaves to wither and fall from the trees, the luxuriant plants to fade, and the grass of the fields to become parched up and yellow. Here the trees are arrayed in everlasting greenness, the bushes are always luxuriant, and the meadows eternally fresh. And if, on that immensely fertile land, some of the vegetation fades away and dies, other plants spring up quickly to replace them.

The men were all fast asleep. Excepting the sweet murmur of the water as it flowed along the banks, and the merest sigh of the wind, gently moving the branches of the trees as it swept over them, naught was heard in that vast solitude; all was silence and enchanting calm. All things were enwrapped in an undefinable poetry, which seemed to fill the heart with peace and joy. A true poet who, at that moment, might have suddenly found himself on this spot and at this hour, with that lovely landscape spread before him, would have discovered a perfect library of varied poetry to

suggest thoughts and feelings different from all else hitherto conceived.

Scarcely had Aurora finished drawing back the black mantle of night from the horizon, than from the dense wood began to issue thousands of doves that dwelt among the trees, filling the air with their melancholy cooing. Then came the Widah finches to perch upon the low bushes that lined the edge of the stream, bursting out in varied song, not less lovely than their jet black feathers, glossy as satin. The *bornudos*, proud of their brilliant plumage, were not long in coming to complete with their lively melodious trills this natural concert of delightful music.

Never, since I quitted my country, had I felt such a longing wish to see my native land and home, as I experienced on that lovely morning. The sad cooing of the doves, the melodious trills of thousands of birds around me, seemed to bring before me all the joys and pleasures of childhood, and even the most insignificant events of my life.

I thought of home and friends, who were bound to me by the dearest ties. I thought of my father whom I had lost, of the uncertainty of again beholding my mother; all the events of my life, every recollection seemed to crowd around me in a single moment of time, wounding my heart with pain and poignant regret. Must I own it? I, who for years had never shed a tear, now felt my eyes brimming over, until I fell into a pensive state of mind, in which all that surrounded me became indifferent to

me. I thought of the enormous distance which separated me from my country, of the fearful perils which at every step assailed the slender thread of my life! And the bitter thought rose up to trouble me: "Shall I ever see my native land again?" I, who, not content with the dangers encountered in long voyages across the ocean with its fearful storms, had rashly exposed myself to perils of greater magnitude; was traversing regions inhabited solely by savages and every kind of wild beast! And with what means of defence for combating these perils had I furnished myself, whilst thus imprudently attempting to explore this strange uncivilised country? With an escort of half-savage men, whose temper, naturally ferocious and thievish, I might in a moment arouse, so that they in revenge might strangle me, and take possession of all I could call my own.

The bitter thought of perhaps never seeing my beloved land again had suggested terrifying suspicions which were unjust. Yes, it was both unjust and ungrateful in me to form such an unfavourable estimate of the men who accompanied me. Those negroes who were sleeping soundly around me were, every man, my friends, especially the hunters. My life and property were safer in their hands than if I had deposited them in the keeping of men of my own race and country—for they loved me as they would a parent, lavishing upon me every mark of affection, and treating me with every care

and solicitude so that I should not feel the rigours and dangers of the march. When rivers had to be crossed, they would never permit that I should ford them, or even so much as remove my shoes, but would invariably carry me on their shoulders safe and dry. And do my readers wish to know the secret of my being so loved and respected? It was because I respected them also, and I was always ready to assist them, speaking to great and small with equal condescension, recounting to them the ways and customs of white men; and they in their turn reposed a similar confidence in me, telling me all their concerns. They respected me because they were convinced that I never took advantage of their ignorance, and they certainly treated me with as much consideration as though I were their chief. When we had occasion to pass through lands inhabited by less powerful tribes than those which populated the larger towns and villages, I never allowed my men to ill-treat the negroes, and still less to pillage them of their little property. Thus I won their respect, by restraining their natural avarice, without provoking their anger.

The sun was already casting its brilliant rays upon all things, while I still remained immersed in the train of thought in which the beauty of surrounding nature had plunged me, not even noticing that the hunters had all risen and gone to the stream to bathe.

It was Manova who broke the spell and recalled

me from my abstraction, as I mused upon the recollections of hearth and home. Perceiving traces of sad thought upon my countenance, he feelingly asked me, "Is the senhor unwell? Does he feel any pain, or what is he suffering from?"

He spoke these words in such a tone of concern, that I felt a thrill of gratitude; and almost a wish to ask his pardon for the hasty judgment I had for a moment formed of him and his companions. I replied, however, that I felt sad because I had been thinking of my poor father who was no more.

The negro, on hearing my reply, bent his head down to the ground, and after a few moments of silence said, in a broken voice, "The white man has a good heart . . . . I also had a father, whom I loved more than all else in this world, and he, too, is dead."

It is touching to witness the great filial love of these Africans for their parents. I mastered my emotion by calling one of my servants to go and boil some water for making tea, and then bade my good Manova tell the hunters and carriers to get ready to start. After he had conveyed my orders to the different parties of hunters and carriers, the men replenished the fires and roasted the meat for their breakfast, whilst I partook of tea and biscuits.

About seven o'clock we were ready to start, and quitting that spot so eminently picturesque and

charming, we reached, about ten, a waterfall of the river Sáve, where we rested during the hot hours of the day, continuing our journey in the cool of the afternoon, until we came to another fall of the same river, where we encamped for the night. This spot, although perhaps not so picturesque as that of the previous night, possessed, nevertheless, much poetic charm. It was a mountainous country. Towards the north of the river the ground was of a kind of gravel, full of very small pebbles; while in other parts great blocks of rock rose above the ground. As may be supposed, the vegetation was very sparse. On the south side, where we had camped, there were some trees, and more vegetation than towards the north side, and in many places there were rocks also, but these rocks were surrounded by much vegetation, owing to the fact that the ground was composed of good earth.

My lieutenant, the hunters and I, camped under a large tree; all the carriers encamping beneath another tree, which was larger than ours, and stood about two hundred yards off. My dinner consisted of a piece of gazelle roasted on the embers, and some tea and biscuits. The men nearly finished their provision of meat, for very little indeed remained for the morrow.

While I was sipping my tea, Manova came to tell me that Montanhana was ill with fever and had quite lost his appetite. I thought that a cup of very hot tea would do him good by inducing per-

spiration, followed up with a dose of twelve grains of sulphate of quinine, which is a sufficiently large amount to arrest a fierce fever in an African, though twenty-four grains would be required for a European in an equal emergency.

As Montanhana formed one of the group of carriers who were encamped under the farthest tree, I gave Manova some tea to brew on the spot, bidding him wrap the patient well in blankets and inform me when the first sign of moisture should appear on his skin.

When Manova left me to attend to the sick man, I went to speak with the hunters. I generally preferred talking to Manova, and after him, my favourite was Mabana, who was the youngest of the hunters, being only six-and-twenty years of age, and the first hunter I had employed. He did not speak nor understand a word of Portuguese, and he used to amuse me very much.

I found the hunters quite silent, which was an unusual thing with them. I went up to Mabana and sat down on the mat by his side, saying, "Well, Mabana, you look thin; one would think all the buffalo meat had disappeared."

"Oh, senhor!" he replied, "you are always joking with me, but this is not a good day. We have a great *combo* (misfortune)."

"How is that, what has happened?"

"Does not the senhor know that Montanhana is sick?"

"Yes, I do," I replied; "he has the fever, but to-morrow he will be well again."

"No indeed, senhor; the fever that Montanhana has is very serious. We shall be unable to leave this place to-morrow, to proceed on our journey, because he has the great *matonice.**

* This is the name given, by the native population of Lourenço Marques, to a malignant fever, which rapidly induces a large quantity of humor in the thorax. If, when the first symptoms appear, the patient does not at once take the proper remedy for arresting the disease, which consists of a powerful emetic, made from an extract of a root well known to the natives, the fever proves fatal within twelve hours; an hour before death takes place, a quantity of matter begins to flow from the mouth. Two hours after death, the body is in a complete state of putrefaction. This fever commences by a slight headache, which lasts from one hour and a half to three hours; then high fever supervenes, followed by great swelling of the face. This fever chiefly attacks Europeans, who invariably fall victims to the disease. Julio Pio dos Santos, late military surgeon of the hospital in Lourenço Marques, where he died, had studied the pathology of this malignant fever, and as soon as he understood its nature, no soldier in the military hospital ever fell a victim when attacked by the great *matonice*, because the moment the first symptoms of this horrible complaint manifested themselves, he at once summoned a negro whom he retained in his service expressly to cure patients afflicted with this disease, with the native treatment.

The emetic employed by the negroes for curing the *matonice* is exceedingly bitter, more so than quinine or any other bitter drug. The action of this emetic is very powerful, and produces the desired effect, even when the fever has reached its last stage, and the patient completely loses his faculties, and the power of speech. When the matter has already begun to issue from the mouth, should the patient not commence to vomit

"But Manova did not tell me that he was ill of this fever," I said.

"Manova did not like to mention the nature of the complaint, because he did not wish to alarm Mandissa" (he was a son of Montanhana, and one of my hunters).

"But even should Montanhana be stricken with the great *matonice*, there is no danger, because in the early morning the proper remedy will be found and given to him."

"Ah, senhor! This ground does not produce the plant, the root of which cures the *matonice*," he sadly replied.

I then indeed comprehended the danger in which the poor negro was placed, and I also became silent. More than half an hour passed without exchanging a word. At length Manova arrived, when I questioned him about the state of the patient.

He sat down sadly on the mat, and after some minutes replied that the fever was increasing in all its horrors. His face was beginning to swell, and he was fast losing his faculties. I asked him if it was true that the proper remedy for curing the *matonice* was not found in that ground.

"No," he replied, in a sad tone; "and Montanhana must assuredly die."

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within four minutes after taking the emetic, he is dead within six minutes. A very singular fact about this disease is, that two hours after the emetic has taken effect, the patient recovers his faculties, feeling only rather weak.

Montanhana was about the same age as Manova; both were natives of the same town, and had been fast friends from childhood, therefore I well understood how deeply Manova would feel the loss of his friend. However, it was near midnight, and I returned to my tree and lay down to sleep. Many times during the night I awoke, thinking of the fate of my poor hunter, feeling grieved that I should be powerless to save him. But towards four in the morning I arose and went to the hunter's camp, with the intention of awaking Manova, as all the hunters were asleep. I did not find Manova, for he had risen before me and had gone to see the patient. I soon saw him running to meet me, and concluded he had bad news to tell me, which was truly the case, for he informed me that Montanhana was dying fast.

Then suddenly, as though I had received an inspiration, I rushed back to my tree, opened a leather case where I kept my medicine-chest, and took out a tin with sulphate of quinine, a glass, a spoon, and, taking a candle, I bade Manova come with me, and, without waiting to close the chest and replace it in its leather case, I started as fast as I could to see the patient.

I found the sick man lying on his back, his face was swollen to a frightful extent, and matter was already flowing from his mouth. I emptied four packets of sulphate of quinine, each containing twenty-four grains, into the glass, carefully mixing

it well with about half a pint of water. I then bade Manova to keep the mouth open by introducing a wooden spoon between his lips, because his teeth were clenched; and by degrees I managed to pour the quinine down the sick man's throat until the whole glass was emptied. Although the day was beginning to dawn, yet it was still dark, and I had to light a candle to see what I was about. By the sick man stood his son, and Tunguene, my ivory buyer, who was a relation of Montanhana. He was weeping bitterly, but the boy was looking fixedly at his father, apparently overwhelmed with grief and unable to speak or weep, and he did not appear to notice my presence.

A delay of a single moment would have proved fatal. Three minutes after swallowing the quinine Montanhana's chest began to heave, the heaving increasing gradually, and all present concluded that he was in the last throes of death. I bade his son and Tunguene raise him up a little and turn him on his side, to afford him ease in case he felt sick. The men did as I bade them, but the sick man's head fell back as though he were already dead. Manova rushed to hold up his head, and after a minute he began to eject a matter which was as yellow as saffron, followed by some matter of a greenish colour, and then, to the joy of all around him, he began to groan. Ten minutes later he was moving his arms and body, endeavouring to assist himself.

I then mixed a little more water into the glass with the remains of the dose, and put it to his lips; he drank it down without any effort. He ejected some more matter freely, and then sat up on his mat, and asked for water to wash his mouth, face, and hands. When he had washed himself, he looked towards me and wished me good morning. Then he turned to Manova and asked him what medicine had he given him that was so bitter?

Mandissa, who had hitherto remained silent, now quickly replied for Manòva, saying, "Father, the medicine you took is one unknown to Manova and to us all; you were on the brink of the grave, and at the very moment of falling into it, a man appeared who does not belong to our race, and he grasped you and saved your life! The man who gave you the remedy which brought you back to life is this white man." And he pointed to me.

On pointing to me, he cast upon me a look like the glaring glance of a tiger, at the same time making a movement as though he was about to spring upon me.

Any other European, less accustomed than I was to deal with these races of negroes, would doubtless have been alarmed at his fierce look and threatening gesture, but I only saw in that look and gesture a manifestation of his great joy at beholding his father saved. In his transport, he wished to embrace me, but respect and consideration withheld him from doing so. Two large tears, which I saw

directly after coursing down his cheeks, abundantly confirmed my conviction that his gratitude, and the joy of beholding his father safe, had overwhelmed the heart of the savage.

Montanhana, greatly moved, sobbed out these words: "My son, the heart of this *melungo* is good."

I, on my part, was no less pleased than they at having saved the life of this poor black. It proved indeed a happy thought, that of administering the enormous dose of 96 grains of sulphate of quinine. Under any other circumstances, such a large dose would undoubtedly have poisoned him, but on this occasion it had acted as efficiently as the native remedy for curing this fearful disease.

"Well Montanhana," I said; "do you think you will be able to start to-morrow?"

"Yes, senhor, we can start to-day," he replied.

Then I told him to get ready, and as soon as he should be able to come to my little encampment I would give him some tea and biscuits.

All the hunters escorted me back to my tree, greatly pleased to see Montanhana out of all danger. On the way I told the hunter Mabana that his prediction concerning the dangerous state of Montanhana was a false one, at which he laughed heartily, replying that white men were *feiticeiros* (magicians), because they could make dead men come to life again.

I could not help laughing at the honourable title

of *feiticeiro*, which the hunter had conferred upon me.

Montanhana reached my camp an hour and a half after I left him. He was still rather weak, yet able to walk steadily. I gave him a tin mugful of tea, and some biscuits, which he partook of with tolerable appetite.

Soon after seven we were ready to start on our journey.

CHAPTER IV.

The stags of Eastern Africa—What good manners will effect—Buffalo-hunting—A hunter wounded by a buffalo—Hyenas stealing meat—Open tracts inhabited by wild beasts—The "Elephant" river—A wild goat—Natives of Pàlaúre—An aged chief—The cotton bird—Chèluana.

WHEN we had proceeded for about four hours on our journey, we came to a valley through which coursed a stream of excellent water. Here we stopped to rest during the hot hours of the day. This valley was very picturesque; a long dense forest of large trees, whose branches were knit together, extended along the south side of the valley. The hunters, Mabana and Maxotil, ascended the hill on the north side to view the country, and report whether there was any chance of sport. Scarcely had they been gone ten minutes, when we heard two shots fired, and directly after Maxotil ran to inform me that Mabana had shot a large stag.

As the stag had been shot only a short distance from me, I went to where it lay, curious to see a species of animal I had not hitherto met with in Africa. I was followed by some of the men to convey the meat.

The deer, or stag, of Eastern Africa, is twice the size of the European stag, and its horns differ considerably. The African stag has the horns straight, and not branched as is the case with the European ones, and they spring from the head like the horns of the goat, but perpendicularly; they are curved to the centre, and from the centre to the top are rounded, whereas the European stag has branched horns, very long, and wide apart. The nose, ears, tail, feet, and the colour of the skin are alike, the only observable difference being in the horns and the greater size.

I found Mabana seated on the ground at the foot of the dead stag, taking a pinch of snuff, which was a sign with him that he was satisfied with his work. The men soon cut up the animal, as they had not had much meat to eat lately, and were very hungry, and by the time I returned to the valley the men had already lit their fires, and were ready to cook the meat as soon as I should distribute the portions.

My hunter Montanhana felt well enough to eat a piece of venison; and, indeed, not a scrap of it was left after the dinner, and only the smell of roasted meat, which the embers still exhaled, indicated that such a thing as meat had been seen in that spot. We then continued our march until seven in the evening, when we reached a small kraal in the district ruled by Valôi, whose chief was called Maximba-já-inlhofo. As there were not sufficient *palhotas* to accommodate all our party, we encamped under the trees.

I then summoned the chief of the town, and asked him to sell me some food, but he replied that he had none to eat, much less to sell. Thinking, however, that the negro exaggerated his poverty, suspecting, perhaps, that I did not intend to pay him for it, I began to remove this suspicion by sympathising with him on the unhappy state of the population in those districts, which were so terribly oppressed by the robber hordes of the King Mahuéoé, who, not satisfied with extorting from them what goods they had obtained with much labour and time, would moreover devour their provisions.

I noticed with some satisfaction that I had touched a sensitive chord in the man's heart, for he at once began to relate the indignities they were subjected to from these hordes, telling me that the women could dress only in skins, because if these barbarians saw them wearing *capelanas* of cotton stuffs they would instantly tear them off; and that what food they could save from the robbers they had to hide far away in the bush.

I bade one of my servants bring me two pieces of goods, telling Manova in Portuguese to leave me alone with the chief, who continued to relate the outrages committed upon all the population of the territory ruled by Valôi. When the servant returned with the pieces of cloth, I made a sign for him to retire, and then taking the pieces of stuff, I silently laid them before the chief. The negro opened wide his mouth in mute astonishment at so

much generosity on my part. Some moments of silence ensued, which I knew not how to break, since it depended upon my next words whether I should succeed in procuring food for my people. At length I said, "Here you have two pieces of cloth to dress your women with. I own I have been deeply touched with what you have told me concerning your deplorable condition. I was already aware there was famine in your land; but it would be conferring an especial favour if you would let me have some meal—I do not say for all my people, but a little for several of my men who are ill and cannot eat meat."

The chief, in reply, said, "*Calimanbo, melungo* (Thanks, white man), you have a good heart. It is true that in our land there is famine, but I still have some meal, which I will give you, but as the night has already set in, I shall not be able to bring it now as I have it concealed in the *mato* (bush), which is far from hence." And lifting the two pieces of goods from the ground, he retired highly satisfied.

The following morning, the hunters prepared to start on a shooting expedition, and soon after six they departed in two separate parties, accompanied by some of the natives of the town to show them where to find the buffaloes.

When they left, I took my gun to pieces to clean it thoroughly. Soon after, the chief arrived, accompanied by three women, each bringing a

cherundo of *mapilla* (fine millet flour). In the absence of Manova, Montanhana officiated as my secretary, conducting and introducing the chief into my presence with the usual formalities.

The chief apologised for bringing such a small quantity of meal, but I, who certainly did not expect so much as three basketfuls, thanked him very cordially, and gave each of the women fifteen rows of *missanga* beads, and two strings of blue beads. He thanked me for the present I had made his women and then retired.

When the chief was gone, Montanhana came and sat down by me, greatly astonished that the chief should have brought so much meal; I then related to him the interview of the previous evening, adding that what is not obtained by good words and manners, is seldom obtained by force.

"What you say, senhor, is quite true," he replied; "when the *Vatuas* come here, they bind the natives and threaten to kill them, and even then they do not obtain food."

At this point of our conversation, my hunter Chanâna arrived with the news that he had killed a buffalo, and calling some of the men, he departed with them to convey the dead animal. Soon after, Maxotil came to apprise me that he also had shot a buffalo, Manova another, Mabana a rhinoceros, and Mandissa a giraffe. All the carriers, as well as some native women, were summoned to bring the sport, the quantity of dead meat being very large. Two hours

later, Mandissa arrived, announcing a great misfortune; Nacichacha had been caught by a buffalo and lay fearfully wounded. As none of the carriers had remained with me, I at once sent my four servants to bring the wounded hunter.

Maxotil and the hunters returned in the afternoon with the carriers bringing the three buffaloes, part of the rhinoceros and part of the giraffe. The rest of the day's spoil remained on the spot, because there were not sufficient hands to bring the whole to the kraal; however, it was not lost, as the chief, his wives and sons, remained there all night to cut up the meat into strips to dry, and bring it on to us on the following day. The hunters had had a very successful day's sport, not so much on account of the number of animals they had killed, as of the kind, for, with the exception of the elephant and the hippopotamus, the rhinoceros and the giraffe are the largest animals found in the inland parts of Africa.

About four in the afternoon my servants returned bringing the wounded hunter, laid on a stretcher, which they had made with branches. It was pitiful to see the state of the poor man; his right thigh was nearly pierced through by the horns of the buffalo, and his whole body fearfully mangled from the tossing the animal had given him.

It appears that the unfortunate man and Maxumbana went together to a spot were two buffaloes were grazing, and approached the animals. Nacichacha

was the first to fire, and when the animal felt himself wounded, he turned upon the hunter, who threw down his gun and ran to the nearest tree, but unfortunately he was not able to climb it before the buffalo overtook him piercing his thigh through with his horns, and then tossed him twice in the air. Maxumbana, who had not yet fired his gun, at once ran to assist his companion. The buffalo was on the point of tossing the hapless man for the third time, when Maxumbana fired a shot which hit the animal in the flank, making him desist from further injuring the unfortunate hunter, the buffalo running away as fast as possible.

In hunting the buffalo, it is very dangerous to attack these animals when there are not more than two or three together, or when there is but one, because, should the first shot not kill the animal, he generally turns against the hunter, and should the man not be fortunate enough to reach a tree and quickly climb it, he assuredly falls a victim. But, when buffaloes are found in large herds, there is no risk in shooting them, because, as soon as they hear the report of a gun, all the animals take to flight, including even the one that may have been wounded.

The lion hunts the buffalo, and this he does generally when he meets them in large numbers, because instinct teaches him that he then runs less risk of being attacked by the buffaloes in return, than if he chased a single animal. When the lion leaps upon his

prey, the rest of the herd speed away. The lion in attacking the buffalo invariably indents his teeth on the top of the shoulder-blades, clasping him round and digging his claws into his body until the buffalo falls down weltering in his blood. It is not always, however, that the lion has the opportunity afforded him of attacking the buffalo in herds; for occasionally, when he cannot resist the craving for buffalo meat, he will attack these animals when there are but two or three together, in which case the lion often falls a victim, because as soon as he leaps on one of the buffaloes, his companions turn and attack the lion, and he has to fight against fearful odds. When the lion has to confront one only, he sometimes proves the victor, but if he has to defend himself against two, he invariably falls and gets mangled and trampled under-foot by the buffaloes, to the great joy of the hyenas, which soon come to banquet upon his body, and that of the first buffalo which he may have killed in his attack.

As all wild animals are possessed of a keen sense of smell, hunters when in pursuit of them must approach them to leewards. The lion, like the most experienced of hunters, also proceeds in the same way, and resorts to the same artifice as man, and when he reaches a distance of fifteen to twenty feet from his prey, he gives a tremendous leap upon the back of the buffalo. It seems almost incredible that an animal of such heavy proportions as the

lion, generally weighing from three to five hundred pounds, should be able to give such an enormous leap, but this is really the fact.

Before the wounded hunter arrived, I sent to the next kraal for a native surgeon to attend to the patient. The wound in the thigh was a very serious one, yet the greatest apprehension of danger arose not so much from this wound, as from the contusions he had received all over his body, from the tossing and trampling of the buffalo. On the patient being gently laid down inside one of the *palhotas*, the negro surgeon at once examined him and dressed his wounds. The report of the native surgeon was certainly alarming, the condition of the man being one of great danger, but should he survive the night, it might be just possible to save him.

This day would have been one of much satisfaction for all our party, but for this unfortunate accident. After dinner I went to visit the different groups of hunters and carriers, but, contrary to their usual custom, there was no talking or laughing going on, they scarcely spoke above a whisper, so deeply did they feel the untoward event of the day.

In the evening we were visited by a number of hyenas, who came close to us, sniffing the meat which hung from the trees, regaling our ears, meanwhile, with some of their hideous music. From a branch of the tree under which I camped for the night, I had hung a loin of buffalo for my own

dinner. On awaking in the early dawn, and looking up to the branch from which I had suspended the meat, I suddenly missed my beautiful loin. On enquiring of my servants whether they had removed it, and being answered in the negative, I began to inspect the ground, and soon found traces of hyenas having visited me, and an indisputable mark on the earth where the meat had fallen. It was an audacious hyena, who, during the quiet hours of the night, had come, when I lay fast asleep, and had robbed me of my dinner. And my piece of meat was not the only one these animals had taken, for a splendid half-side of buffalo, which the carriers had reserved for themselves, had been also taken down and carried off by these animals. All the men were highly indignant at the audacity of the hyenas, but at the same time they could not help laughing and being amused at the quiet way in which these animals had performed their task, and eluded the vigilance of all of us.

I then summoned the chief and the native surgeon. The chief did not arrive for some time after, as he had gone into the bush for the night. The surgeon came at once and reported that the patient had not slept during the night, and had groaned incessantly the whole time, yet he had hopes of being able to save him. The fracture of the thigh was not a dangerous one, but he still feared the effects of the trampling the buffalo had inflicted upon his whole body. However, should he live

until the next night, he would be perfectly restored to health in about twenty-five days.

We were all ready to continue our march when the chief arrived, who was conducted by Manova into my presence. I gave the chief four pieces of cotton goods, telling him that these were to defray the expenses of keeping the wounded hunter, whom I placed under his care and protection. He promised to take every care of him, as though he were his own son. I then gave the surgeon also four pieces of goods, in payment for his future attendance upon the patient, until he should recover.

Before we started, I went with Manova to bid the sick man good-bye. The poor fellow was very feverish, the surgeon's assistant was bathing his breast and thigh with a decoction of boiled herbs. I told him what I had done for his benefit, and I bade one of the carriers, who was a relative of his, to remain and keep him company, giving him two pieces of cloth and a bunch of *missanga* beads.

We then started, the chief accompanying us for a distance of three miles beyond the town.

That evening, we encamped on a spot covered with wild palm-trees. We did not proceed any farther, because we knew we should not find any water for a long distance. The men erected capital quarters for themselves with the branches of the palm-trees, and for me they built a splendid hut, which certainly would not have admitted water had it rained. They then proceeded to collect the dried

branches for lighting their fires, as there were no other kinds of trees; the water we found was only what the rains afforded.

In the early morning we continued our journey for a very long distance, walking without halting for several hours, reaching a thickly wooded part through which flowed a stream of clear water. Here we all bathed, and after breakfast continued our journey until we came to a large tract of level ground, through which flowed an affluent of the great river Imbélúle, where we camped under majestic trees.

This river was some distance from us, and we did not approach any nearer than about three-quarters of a mile to it because the whole of that space was barren of trees, and therefore unsuitable for encamping.

Then commenced the great labour of the day. Some fifty of the men went to the river to fill their gourds with water; others proceeded to cut wood for the fires; others again cut down the branches of trees to erect shelters against the wind, whilst my own servants constructed a *palhota* for me, and laid my bed in it.

This immense tract of land, extending from north to south, was inhabited by different kinds of wild animals. Many wild animals come to these open tracts of land because they are safer from the attack of lions than in more wooded or mountainous parts. At night they are always on the watch against the

lions, and if one approaches them, they instantly run to a distance; there are, however, certain hours of the night when all animals necessarily require to rest and sleep: in wild beasts the usual hours of repose being from three to the dawn of day. The lion, who is always indefatigable in his search for prey, takes advantage of this circumstance to attack animals and capture them. Sometimes, during these early hours, I have felt the tramping of herds of wild animals running across these open tracts of ground, doubtless fleeing from the approach of lions in pursuit.

The following morning we reached the great river Imbélúle, called by the Dutch "Elephant river," because when they discovered it, they found a number of elephants on its banks. I crossed this river on the shoulders of two men, the water reaching up to their chests. It was narrow at the point at which we crossed, certainly not wider than about seventy yards, while in the middle of the river there were large pieces of rock through which the water passed, making an extraordinary noise. The whole bank on the left side of the river was very mountainous, a large mountain rising up from the very bed of the river. When we had crossed over, one of my servants drew my attention to a wild goat which was standing on the highest peak of the mountain. I could not get near the animal, because this mountain rose up almost perpendicularly, and the path which led to the top was a great way round.

When the hunters saw the animal they set up a great outcry. Some of them, as they could not reach her, declared that it was a poor, lean thing, and its flesh not worth the trouble of chasing, and Manova, forgetting his usual gravity of manner, remarked to Montanhana that, "the kid was only a silly thing, for she continued in a spot where she was surrounded by enemies, who wanted to eat her flesh."

The animal made no efforts to escape, as she could not see the negroes, nor could she hear their uproar, because the roaring noise of the natural cascade of the river completely drowned their voices, so she continued munching the grass that was growing among the stones.

I sat on a projecting stone and raised my gun, but with no intention of shooting, because from the great distance which separated us, the animal appeared such a small object that it was almost impossible to aim at it. I then knelt on the ground and fixed the barrel of the gun on the projecting stone, aimed, and fired a shot which actually hit the goat, for she bounded in the air and fell to the ground. Two of the carriers at once started, rounding the mountain to bring down the dead animal, while all the rest gave a shout of joy. What appeared to be only a kid, seen from the distance, proved a fine large fat she-goat. One of the carriers who brought her down begged of me to let him have the skin, and the other asked for the bones, to give his father, who was a renowned *gagaista,* or priest;

this I promised to do as soon as the goat was skinned and the flesh cut up. After we had roasted the meat and had had a good meal, we started on to the first kraal on the lands of Palaúre, the whole way being constantly uphill as we had to ascend a very extensive mountain range. On reaching the kraal we found a *batuque*, or dance, taking place, on the occasion of the death of one of the inhabitants.

The customs of the natives of Palaûre differ considerably from those of other parts. Montanhana, Tunguene, and one of the carriers were the only men of our party who understood their language, the rest were traversing this part of the country for the first time. The town was situated on the top of a mountain. Some wild cotton-trees, were the only trees I saw on that spot, two of these were growing in the middle of the kraal. The ground was very productive and want was never known there, notwithstanding that the soil which was of fine red earth was mixed with very small stones. This prodigality of nature, observable in the mountains of Palaúre and of Beja, is due to the frequent rains which fall all over those districts during the months of November, December, January and February, which are the times for sowing, and the hot season. On days when no actual rain falls, the nights are laden with dew, or rather the atmosphere is charged with an extraordinary moisture or heavy mist, which continues until sunrise, the surrounding country presenting the appearance of actual rain having fallen.

We found the natives singing and dancing. My party were in open astonishment at the songs and dances so different from their own. Their style of dress was also very peculiar, and certainly very savage and primitive. The married women wore a piece of cloth fastened around their waists and reaching down to the knees, and over their shoulders the skin of a goat. Young single women wore a kind of apron made of fine *missanga* beads fastened behind to a round piece of wood, from which pended a long thick fringe of *missanga* beads.

The men wore skins of the wild goat hanging in front, the ends fastened behind their backs to a leather strap round their waists; but, for the dance, they improvised another costume, which was certainly very peculiar; the chest and back being covered by a row of monkey-tails. From the neck depended a necklace formed of six goat-horns, three on either side, and on the head were fastened two enormous horns of the buck goat. The appearance the men presented was not far removed from that of wild beasts.

The natives were dancing to the sound of three drums of different sizes. The largest drum was beaten with a stick on the one end only which was stretched over with leather; the next smaller was shaped like a barrel; this was beaten with two drumsticks, whilst the third was played upon with the fingers. These drums were placed on the ground, the drummers who performed upon them

being seated on the ground. The dance continued for some time after we arrived; and when it was finished, one of the natives came to offer us his excuses for not having at once come forward to receive us, saying that it was not allowable to interrupt the solemn act they were performing; that of bewailing (this dance being a sort of wake) the death of a great-grandchild of the chief, who had just died. After the explanations were ended, Montanhana demanded *palhotas* for our party, the natives supplying us with fifteen.

In this town I purchased the cheapest food I had obtained since I left Lourenço Marques, spending only about four shillings in feeding all my people, each basket of meal and beans costing me but five strings of *missanga* beads.

In the evening the chief came to visit me with his son and his secretary. This chief was the oldest man of the whole territory of Palaúre and Beja. He was very tall. His son was twenty-five years older than my hunter Montanhana, who acted as interpreter, and who certainly was sixty-five years of age. The chief had had five daughters and one son, all older than the son who accompanied him, and who were all dead; hence I calculated that this old man's age could not be under one hundred and twenty-five years. There were many great-grandchildren of his in the town, some of whom were married and had families.

This old man still retained all his faculties; he

walked firmly, although he stooped a little, and had only lost four teeth. It was a great pleasure to me to receive a visit from this antiquity, who was, so to say, a living history of the people of these lands. As I did not speak or understand the language spoken by these natives, I requested Montanhana to interpret to him the great pleasure and satisfaction his visit had afforded me. I then filled a glass of brandy and offered it to him, which he took in his hand, but did not put to his lips; he then passed it on to his son, who raised the glass to his lips and tasted the liquor, but instantly drew back his head making a grimace. He then handed it to the secretary, who also tasted it, and made a similar grimace, only far more expressive. Montanhana, who was very glad that they did not like brandy, then took the glass and quickly drained its contents.

The Palaúres said that this liquor was like fire, which had burned their throats. They were very much surprised to see Montanhana drinking it down so quickly, and that it had not had the same effect as upon them; but Montanhana told them that every one who tasted brandy for the first time made faces at it just as they had done, but that, on tasting it once or twice more, they would like it much.

They appeared to be much amused at this remark, and the old chief smiled, but said nothing. After this I gave a piece of cloth and a *capelana* to the

chief, who departed very highly pleased with our interview.

In the early morning, on going out to smoke a cigar, I found the chief and his secretary sitting under the cotton-trees of the town, and I addressed them in the Vatua * language, supposing that they would understand me, as I had heard during the night some of my people conversing with the natives in this language, but I found that neither the chief nor his secretary understood a single word.

When we were nearly ready to start, a native brought me a white object that resembled a glove. I asked Tunguene what it was, and he told me it was a bird's nest. I then asked him to sell the nest to me, for which I gave him some *missanga* and a bunch of beads, with which he was quite satisfied. The bird that builds this nest is called by the Landins *Inhónhana-já-ocháile* (the cotton bird), because these birds always build their nests in the cotton-trees, and with its snow-white fibre. This nest was a

* This is the language spoken by the Zulus or Vatuas. From Natal to Zambesi nearly the whole of the native population speak this language. This is due to Manicussa, the prince of that nation, having emigrated about the year 1838 to the border lands of the river Inhapura, or Bembe, with more than 15,000 families, and there proclaimed himself king, after driving into subjection the territories of Changano, Valôi, Palaúre, Beja, and the vast extent of land from Chinguine to Zambesi; thus increasing the great nation of the Blangellas, whose race is actually akin to that of the Vatuas.

lovely object, and I would willingly have paid double the amount I did to possess it. The bird is very similar to the wagtail, and the nest resembles a stuffed glove, such as is used in boxing matches. The nest is closed all round, with the exception of two narrow apertures or tube-like openings similar to fingers of gloves, one on either side, these openings meeting in the centre of the nest. One of these tube-like openings, which is smaller than the other, is for the male bird to retire at night, and the opening on the opposite side, which is larger, is for the hen bird and her eggs. The nest is suspended from the branches of the cotton-tree by a few bits of cotton fibre, the apertures for the birds inclining downwards; hence no rain can enter the nest, and the two birds remain perfectly sheltered from the greatest storm. It was a perfect marvel of delicate workmanship, rivalling the finest cotton weaving.

When I was in Pretoria, the capital of the Transvaal Republic, I was foolish enough to show this nest to the wife of an English merchant in that city, who was a friend of mine. This lady was highly pleased with the nest, and her husband offered to buy it of me, which offer I declined, as I did not wish to part with it. He, however, insisted that I should ask any price I liked, and he would purchase it, because his wife had taken such a fancy to it. As he had but lately married the lady, I could not resist his pleadings, and therefore made her a present of it, for I

would not sell it, and it was with much regret that I saw, sometime afterwards, my lovely nest exhibited among other rare objects on the drawing-room table of this English gentleman.

Our next day's journey was also up-hill. Scarcely had we reached to the top of one mountain than another mountain seemed to present itself before us. Towards evening, having ascended a mountain, we found the summit an extensive tract of level ground. At a distance of about four and a half miles we descried a small isolated hill towards which we directed our steps. This hill was round and of a rocky formation, and almost perpendicular from base to summit; its circumference not exceeding eight hundred metres (2625 feet), while its height was at least a hundred (328 feet). The village or kraal was situated about midway up on the south side of the hill. To reach this kraal it was necessary to ascend by a narrow spiral path, which admitted only one person at a time. As this ascent was so difficult, we preferred to encamp below under the trees which grew around the hill.

The Palaúres and the Bejas choose the tops of isolated mountains for building their towns and villages, preferring such hills and mountains as rise almost perpendicularly from the base to the summit. These localities are preferred, as affording them a better defence against the incursions of their enemies. When they are attacked by powerful enemies, the Palaúres ascend the top of the

mountains and throw down, upon the investing hordes enormous pieces of rocks. The weapons they employ in warfare are arrows with poisoned points, the slightest puncture from one of these poisoned arrows generally proving fatal within an hour and a half.

Our men had no need to cook their food on this occasion, because they purchased it ready dressed and very cheaply; the *ubsua* (stiff porridge) was very skilfully prepared, and my people enjoyed their meal very much. They sat up dancing and singing until far into the night, many of the natives from the hill town joining them.

For several days we continued our journey following the great river Litave, and along the banks of a stream which was extensively wooded on either side, until we reached the territory of the chief Cheluana.

Cheluana was one of the most powerful chiefs of the lands of Gassa or Bilene, where the Vatuas or Zulus are actually established. When Manicussa took possession of these lands, Cheluana, not wishing to be his subject, emigrated with all his people to the land of Beja, where he petitioned for and obtained from Queen Mojaju grants of land for himself and followers, rendering her, as a consequence, his homage and becoming her tributary. He was a man of about eighty-five years of age. As soon as I approached the town, he came forward to salute me, and to assign *palhotas* for our party. When we were settled down,

he sent me a kid and ten large *cherundas* of food, which amply sufficed for our wants. I sent him, in return, eight pieces of blue cloth, six *capelanas*, six bunches of *missanga*, and fifteen strings of blue beads, in all about the value of 17,500 reis (rather less than £4). At night he came to visit me, accompanied by his two secretaries and a lad carrying a female elephant's tooth. I ordered a mat to be laid for the chief to sit upon; the secretaries and the lad sitting on the bare ground. The chief then bade the young negro give me the elephant's tooth saying it was in return for the present I had sent him. I thanked him for it, and offered him a bottle of brandy, and following the usual custom Manova *chumbotou* (tasted) some of the liquor first, then the chief poured out a glassful and drank it off, giving an equal quantity to each of his secretaries, and his boy what remained; about half a bottleful, he gave to a son of his, who was outside the hut; he took a little himself, and divided the rest among his friends.

After the chief left me, a troop of negro girls came in to see me, asking for *missanga* beads. These little girls were very pretty, as indeed are all the race of Blangellas to which they belonged. In order to get rid of them, I gave each four strings of beads.

After dinner my people set up a dance, and the people of the town started another. At first each party danced separately, but in the end the natives and my men all joined together, the boys and girls

singing and dancing, until a late hour of the night. I was certainly much amused at the scene.

On the following morning the chief returned to sell me a tusk, which weighed sixty-nine pounds. I lost more than two hours over the transaction, because the blacks have a custom of asking six or eight times the value of ivory. I had great work to make him come to reasonable terms, but at length I purchased the tooth for thirty pieces of blue cloth, five pieces of *carlagani* (Indian cloth), ten *capelanas*, thirty bunches of *missanga*, and fifteen rows of blue beads, the whole amounting to the value of 66,000 reis (about £15). The tusk was worth in those days 86,700 reis (£19 5*s.* 0*d.*).

On concluding this transaction, I went out to smoke a cigar, and found some twenty negroes sitting under a tree; these negroes were strangers to that part, and not any of the native population. They had three large elephants' tusks leaning against the tree. Judging from the kind of *majovos* (dress of skins worn fastened around the waists) they wore, I concluded that these negroes were Blangellas of Gassa, the land of the King Manicussa. They might, however, be Blangellas of the land of Cossa, which are of the same race, and wear a similar dress, with the exception that the natives of Gassa wear their *majovas* made of strips of calf-skin, while the *majovas* of the natives of Cossa are formed from the skin of the gazelle.

One of these negroes, on seeing me, at once rose up.

He was about thirty years of age, good looking, and well formed. He advanced with slow and measured steps, his left hand on his side, and his eyes turned upon me with a frank open expression, and he addressed me in the following words: "*Sá bonna Ma-amba-tabil, sá bonna miunge á mase: sá bonna mungane á Mahuéoé!*" (Good-day, *Ma-amba-tabil*; good-day, fair white man; good-day, friend of Mahuéoé!) These words he pronounced in a most impressive manner, and at the same time with all that gracefulness peculiar to the Vatua language.

I at once knew to what nation this negro belonged, not from the fact that he spoke the Vatua language, because all the Blangellas of Manicussa speak it—indeed they speak no other, notwithstanding that they have a language of their own called the Landin,—but by the easy way in which he spoke the language,—a peculiarity possessed only by the true Zulus,—and also from his dress, which differed from that of the Blangellas.

The Vatua or Zulu race fasten around their waists small skins of the wild cat, which are prettier, especially the tail, than the leopard skin. They wear, also, skins of a species of monkey, of which the head and legs are black, and the rest of the body dark brown. The Zulus prize these skins very highly, even to the extent of not permitting the Blangellas to use them.

Among the group of negroes under the tree were two who were Zulus, and younger than the spokes-

man, who was the head man; the other negroes were all Blangellas.

After replying in proper terms to his complimentary address, I asked him where he had known me. He replied that he had seen me in the house of Mahuéoé. And this was truly the fact, because six months before I undertook this journey, I went to the territory of Gassa to barter goods for ivory. On that occasion I went to the house of the celebrated Mahuéoé, the son of the late Manicussa, who was at the time king of the whole of that great nation, and I gave him goods to the value of 800,000 reis (£177), in return for which he gave me only the value of 350,000 reis (£77) in ivory. Remembering this transaction, I could not help telling the Zulu that his king was a thief. He endeavoured to defend Mahuéoé, by saying that he was not the person to be blamed for not returning an adequate value of ivory for the goods, but that the guilty party was the son of the secretary, who stole more than three-fourths of my goods. After exchanging a few more words on the subject, I asked him if he was on his way to the Republic, charged with any commission. To this he replied in the negative.

"Then, where are you going to?" I asked.

"To the house of Queen Mojaju, sent by Mahuéoé; to ask her to make rain to come down on our lands, because it is now eight months since we have had any rainfall."

As may be supposed, I was perfectly dumbstruck at the information which the Zulu gave me. Up to that moment, I had been completely innocent of the idea, that the state of Kaffir knowledge and industry had reached to such an advanced pitch that the natives could manufacture rain!

I endeavoured to obtain some further information respecting this branch of industry, but the Zulu begged to be excused, on the plea that he could stop no longer, as he must perforce reach the queen's dwelling that very day, the distance from the town of Cheluana to her kraal being about fifteen miles.

As soon as he left, I summoned Manova and bade him give me a detailed description of the Queen Mojaju, and her marvellous gift of bringing down the rain.

Manova, with his habitual gravity of manner, commenced the history of the queen, the rain-producing and other miraculous powers with which she was endowed.

CHAPTER V.

Queen Mojaju—Her miraculous powers—Receives tribute from powerful chiefs—Brings down rain over the lands of the Mahuéoé—Rites and ceremonies performed by her priests—Senhor Joãõ Albazini—Curious idea of the Dutch concerning the Portuguese.

BEFORE the Dutch settled in Zoutpansberg, all the chiefs throughout the extensive lands of Beja paid tribute to Queen Mojaju. Yet it was not any material power which subjected them to her vassalage, because many chiefs more powerful than herself paid her tribute, but they did so on account of her supposed miraculous powers; many were the miracles attributed to her, especially that of causing the rain to fall at will. At the present day the Bejas pay tribute to the Dutch, therefore they are released from paying further tribute to other more powerful chiefs; yet so convinced are they of Mojaju's spiritual influence, that nearly all these chiefs willingly continue to this day to pay her tribute. She alone knows, they say, how to arrest the progress of any epidemic which may be threatening any or several towns. She alone possesses the infallible secret, by employing certain drugs, of completely

routing an army, even when the opposing force is far more powerful. But on the subject of rain, her powers are truly astonishing. Never does the rain refuse to fall whenever she bids it to rain; and if occasionally the rain does not come down owing to some unknown cause, the rain only refuses to come for a time. Then she, taking into consideration the hidden obstacle, employs magic and science, which she possesses in an exalted degree, and once mistress of the secret cause, is never at a loss for expedients for combating and removing whatever opposes the rain, which then invariably descends in torrents. But in order to obtain from her a miracle, particularly that of bringing down rain, it is necessary to fee her handsomely.

I have no doubt my readers will be desirous to know what means the Queen Mojaju employs to effect the miracle of causing a rainfall. I will therefore describe the episode which took place on the occasion when Mahuéoé sent the Zulu, I met in the town of Cheluana, to the queen asking for rain. Some very curious circumstances occurred on that occasion, which greatly impressed the negro population, and firmly convinced them that a great miracle had been performed for their special benefit.

When the envoy of Mahuéoé, arrived at the court of Queen Mojaju, he was received with all the consideration due to his exalted rank of ambassador. The queen, on hearing the text of the message of which he was the bearer, ordered an ox to be given him,

promising in three days' time to give him an answer. At the end of this term the Zulu was a second time admitted to her presence. She then in a truly regal manner, and even pontifically, in her double quality of queen and *maxima pontifex*, said that she had well considered the gravity of the request, and had resolved to send three of her most learned priests to the residence of the King Mahuéoé to bring down the rain all over his kingdom; she declared, however, that in her deep cogitations, she apprehended the effects of a great obstacle which rose up to oppose the rainfall; that she had resorted to a variety of means at command in order to know its nature, but, as it was something which had not previously existed, she had been unable to discover it.

Her first intention was to dismiss the envoy of Mahuéoé without sending any one with him, in view of the apprehended obstacle; but, on taking into consideration the good relations which had always existed between her and the late King Manicussa, and also bearing in mind that this was the first favour which his successor had asked of her, it would be painful to her to deny granting him his first request. In view, therefore, of all these powerful and just motives, she at last decided to send back three of her ministers. Should perchance any obstacle present itself, the priests would undoubtedly discover the cause. It might be very possible that the obstacle might be such that the priests would be embarrassed in its solution, but once certain

that an obstacle really existed, she would easily find the means to be employed for opposing it, or even effecting its complete destruction.

On concluding this speech, she at once retired without awaiting a reply, or any observation from the envoy, thus manifesting that her decisions were irrevocable.

The Zulu was perfectly delighted at having obtained from the queen the promise that her priests should return with him to King Mahuéoé, and that she would bring down the rain; he little cared whether any obstacles should arise after that.

On the following day the Zulu and the three priests, with their staff of assistants and servants to convey the laboratory by which rain was to be elaborated, started on their journey to the dwelling of Mahuéoé, where he received them with all the respect and deference due to the exalted rank they held in the service of the queen. The whole court of King Mahuéoé assisted at this reception, which took place about the middle of October 1860.

The first to speak was the envoy of Mahuéoé, who repeated the message which he had conveyed to the queen, and her answer in detail. The three priests confirmed all he stated.

The queen's deputation then requested the king to assign to them a kraal for their own separate use, where they would be free from the approach of any other people, because the extreme delicacy of the work required perfect isolation.

Mahuéoé at once assigned for their use the required kraal, ordering its chief to see that all the inhabitants left it at once.

On the fourth day the priests sent word in the early morning to the king that their labours were finished, and they had decided at mid-day, when the sun should turn towards the west, to perform the ceremony of bringing down the rain, a ceremony which required his presence.

The king replied that it would afford him a great pleasure to assist at the great performance of Mojaju, promising to come at the appointed hour.

Before mid-day, Mahuéoé, with all his court, wended their steps towards the kraal occupied by the Bejas. As the latter had all things in readiness, they retired to a wild uncultivated spot which they had chosen beforehand. Here Mahuéoé and all his followers sat down on the ground, forming a large circle, the Bejas occupying the centre.

One of the priests, primate of the lands of Mojaju, signified to one of the king's *gagaistas*, who accompanied him, that he was to approach. From among the group of Bejas then rose up a negro, holding in one hand a rod, and in the other a leathern pouch. He advanced to the high priest, and sat down before him. This was the *gagaista*. With his hands he tore up all the grass between him and the primate, then smoothed the ground, and carefully emptied the contents of the leathern pouch—this bag containing the *gagao*, or oracle.

The high priest of King Mahuéoé, on seeing the varied pieces composing the great oracle of Eastern Africa, was unable to restrain an impulse of curiosity, so he rose up from the circle and walked towards the group of Bejas to look and admire the venerable *gagao*. This curiosity on the part of the priest was certainly pardonable, because the pieces composing this oracle were quite unknown to him.

The primate then motioned him to approach closer, telling him that in virtue of his being the chief priest of the king, he would accord him the privilege of closely observing the ceremony, since he was the only one who could appreciate his arduous labours to their full value. The *gagaista* did not wait for a second invitation, but at once approached close to him, giving him, as he sat down, a look of gratitude and acknowledgement for the honour he did him.

The primate then said a prayer, in which he invoked the spirit of the mother of the queen, beseeching her to manifest to him any obstacle which might exist against the downpour of rain, which her daughter had commissioned him to effect in the kingdom of Jamine (this was the father of Manicussa).

When this prayer was ended, he took up in his enormous hands all the pieces of the *gagao*, or oracle, turned them over, and scattered them all at once, then crossed his arms over his knees. The *gagaista* then began his performance. With the rod he

pointed to the different pieces, showing that each revealed a secret; then he laid the rod on the ground, put his elbows on his knees, and rested his chin on his hands, and in this position remained some minutes wrapped in profound meditation. Meanwhile, four servants of the Bejas kindled a heap of wood which had been previously laid.

The *gagaista* took up the rod once more, and waved it gently in the air, indicating by this act that it was necessary to throw the *gagao* again on the ground. The priest then gathered up the pieces and cast them down; the *gagaista* quickly glanced at them and began to give a brief explanation, when suddenly his whole attention became fixed on one of the pieces to which he had hitherto attached no particular importance. This piece he lightly touched with the rod three times, enjoining the priest to watch it attentively on account of its peculiar position, and the coincidence that it was followed by other three pieces, which, though of different kinds, yet bore a close affinity.

The priest looked towards the *gagao*, making a sign that he understood the important signification of the relative position of the pieces. He gathered them up and threw them down a third time.

The *gagaista* sought with his glance the piece of the oracle which had arrested his attention on the former occasion of casting it down, and perceived that it was again followed by the identical three other pieces. When he had sufficiently examined

and studied the different positions of all the component parts of the oracle, he tapped the farthest piece and its three followers with his rod in a melancholy manner. Then in a most desponding way he let fall the rod to the ground, hid his face between his hands, resting them on his knees.

The secret signification which the oracle was revealing to him must be of great importance indeed, since it so profoundly affected the *gagaista*.

The chief priest who had attentively watched the position of the pieces, now lifted up the rod from the ground, and exclaimed, "The priest of Mojaju has good reason for his perturbation. "Behold!" he said to the *gagaista* of Mahuéoé, as he pointed to the farthest piece of the oracle; "the successor of the kingdom of Manicussa has met with a great *combo* (misfortune). This is the obstacle which is constantly opposing the rainfall."

He then explained and interpreted by the position of the different pieces his reasons for the existence of this obstacle. So much science and logic did he manifest in his demonstrations, that the chief priest of Mahuéoé, who was considered the wisest man in his profession, remained perfectly spell-bound and completely amazed at the wisdom and marvellous eloquence of the great high priest of Mojaju.

When these demonstrations were finished, he said that notwithstanding the opposing influences he had observed, he would proceed with the task of conjuring the rain, because it would be only after

performing this part of the ceremony that he could discover the nature of the opposing obstacle to the rainfall.

One of the attendants then brought a packet which contained the miraculous cure for drought. The *gagaista* picked up all the pieces of the oracle and retired among the Bejas; the priest of Mahuéoé also left the circle, and the three priests remained alone. One of these drew from the packet a small piece of root which he handed to the chief priest, who bit off a morsel and began to chew it. He, taking off his *majovo*, or dress made of skins, proceeded to the fire uttering some words in the Beja language, and then spat into it part of the chewed root.

He then turned towards the King Mahuéoé and spat out the rest, and proceeded to the spot where stood the laboratory, when he drew from it two small bundles of leaves and returned towards the fire. When half-way he stopped and sat on the ground. He then opened both bundles, one contained black dust, and the other something that resembled ashes. He carefully laid both these drugs on the ground, and then delivered a discourse which greatly moved the spectators, who were in deep admiration of his eloquence. The discourse ended, he approached the fire and threw into it first the ashes and subsequently the black powder. At this point of the performance, all the Bejas bowed their heads down to the ground, remaining in this

position for several minutes. As soon as the priest had cast the drugs into the fire he sat down with the Bejas, and also bent down his head to the ground. From the fire began to issue smoke caused by the two ingredients thrown in. The smoke, as there was no wind, rising up straight. Among the circle of assembled Zulus, not the slightest movement was observable, and they did not appear to breathe. Their eyes were following the direction of the smoke, it seemed to them that they could already descry the rain in the air. A few minutes later and the primate or chief priest went to inform the prime minister of Mahuéoé that the ceremony was concluded; adding, that if within forty-eight hours no rain fell, the drought in the land was due to the existence of some obstacle which prevented the fall of rain, in which case he would endeavour to ascertain the cause.

The King Mahuéoé rose up and departed with his whole court, the Bejas meanwhile retiring.

The misgivings of Mojaju of the existence of some obstacle, which prevented the rainfall, were well founded.

Five days passed after the ceremony yet no rain fell, nor indeed was there the least sign of a cloud. For the space of four consecutive days did the high priest labour in studying the oracle, with the object of arriving at the desired knowledge, but unfortunately with no result. On the fifth day, however, after working all day, he at night succeeded in

discovering its origin and nature. The Bejas were extremely pleased with the discovery made by the learned priests, in which discovery the king's *gagaista* had considerably assisted. One of the priests at once proceeded to inform Mahuéoé's prime minister that they had at last discovered the opposing cause; but that the obstacle was a subject of such magnitude and importance, that only the Queen Mojaju herself would be wise enough to combine the proper means for removing the said obstacle.

The whole court of King Mahuéoé, when they were informed of the cause which opposed the rain-fall, became deeply impressed. The king took such a terrible fright that he remained invisible for a week, during which time only his *great wife* and the chief priest were permitted to speak to him.

And the terror of Mahuéoé was well founded, because *he* was the very obstacle which stood in the way of the rain. A wretched little bone from the leg of a hare had maliciously taken the form of Mahuéoé, and the three pieces which persisted in pursuing him represented his three brothers, Chuóne, Sipanjoa, and Modanissa, whom he had treacherously ordered to be put to death, on the demise of Manicussa, lest they should rise against him.

The spirits of these three brothers desired to revenge themselves upon Mahuéoé, by keeping off the rain, in order to destroy his kingdom by famine.

On the day following this discovery, the priests

bade the king farewell, saying that, as they did not possess sufficient science for removing an obstacle of such magnitude, they would return to the queen for her advice on the matter.

Mahuéoé gave them a large elephant's tusk to take to the Queen Mojajü, and a smaller one for each of the priests, begging them to use their influence in removing the cause as quickly as possible. This they engaged to do, promising to return within a month and a half.

About the middle of December of the same year these priests returned to Mahuéoé, notifying that the queen had at length resolved the difficult problem, and that she would this time engage to make the rain come down in torrents all over the kingdom of Manicussa.

On their arrival they sent word to Mahuéoé that they would not be able to speak to him until the following day, because the queen had enjoined them first to take a *bafo* (bath).

When they entered the kraal of Mahuéoé his whole court assembled to receive the priests in a large cattle *curral*, which is the reception-hall of the Zulu kings, and where they receive their most important envoys. The whole court welcomed the priests with every demonstration of joy. The prime minister conducting them to a mat which was assigned for their use. The three priests alone sat on this mat, their whole retinue forming themselves into a group behind them.

The King Mahuéoé did not appear for a full half hour, because he was taking a *bafo* (bath). He sat on a mat reserved for him; his prime minister on his right, sitting beyond the mat with the chiefs of the land. To his left were grouped the royal servants, while before him and his court were ranged the Bejas; an immense crowd of natives were assembled behind the court.

The chief priest, or primate, delivered to the king the usual compliments which the queen had sent him, and after these had been correspondingly replied to by the prime minister, in the king's name, commenced to expound the message of which he was the bearer.

"Never," he said, "had such a difficult problem presented itself to the Queen Mojaju as this one which had caused him so much labour to discover its nature. Many days and nights had he passed with the queen attentively engaged in devising means for overcoming the opposing obstacle, yet neither he nor the queen could arrive at any solution of the difficulty. But a difficulty could not long remain unsolved. The extraordinary knowledge and science possessed by the queen, particularly her singular power of performing miracles, could not allow of her being baffled, and of no definite means being found for exterminating an evil which was crushing down the king's people and which threatened to destroy his kingdom by famine. The cause was deep-seated, and its roots must be destroyed before it could

be exterminated. The greatest difficulty she had had to contend with, was to know the seat of the evil in order to remove it radically. After deep searching study, and difficult scientific combinations, she had at length succeeded in discovering the hidden evil. The means to be employed for its eradication were secondary considerations, which she had easily arranged after. He was now about to inform him of the means which the queen had devised for ending the evil that afflicted him."

In the *curral* over two thousand negroes were assembled, yet not the slightest noise was heard; a deep silence was over all as they listened with breathless attention to the words of the chief priest.

"The spirits of your brothers," he continued, "are wandering about the lands which were once theirs, since the day when you put them to death. It is necessary to make these spirits quit your lands. but yet not forcibly, because neither you, nor the queen herself, could have that power, but by imploring them to do so, and by asking their pardon. You must begin with the spirit of Modanissa, your eldest brother, going in person to the spot where he dwelt and on the spot order a black bull to be killed. When the stomach is drawn out, let it be taken to the place where formerly stood the *palhota* in which he slept. This done, you should offer up the following prayer:

"'My dear brother, by the spirit of our good father, I beseech you to forgive me all the evils

which, in a moment of madness, I ordered to be inflicted upon you, and upon our never to be forgotten and ever lamented brothers, Chuóne and Sipanjoa. You well know, my dear brother, how many tears I have shed, and how great have been my sufferings, and how the remorse of being a wicked fratricide has constantly torn my heart. Tell our brothers, particularly our good Chuóne, to whom appertained the crown,* on the death of our good father and king, that I was not to blame for the injustice and evil which the chiefs of our land cast upon his head. I was but a child when they proclaimed me king, because my inexperience suited their views for working

* The heir to the crown among the Vatua nations is the first-born son of the king by the wife for whose nuptial dowry all the tribes contributed. Manicussa had many sons by different wives. Modanissa was the eldest son by his first wife. Mosila by the second, Couce by the third, and then Chuóne by the wife whose marriage-portion had been subscribed by the whole people. Hence Chuóne was legally the heir to the throne on the death of his father. But the chiefs kept the demise of Manicussa secret for several days, during which they organised a great war against the lands of Modanissa, Chuóne, Sipanjoa, and Mosila, proclaiming king the youngest son Mahuéoé. A terrible battle was fought, in which twelve thousand men perished. The elder brothers were obliged to retire from the field, because they had no time to collect together their armies, which were far more numerous than the army of Mahuéoé and his chieftains. Mosila proceeded to Beja to ask protection from the Dutch; while Modanissa, Chuóne, and Sipanjoa fled to the borders of the river Zambesi, where Mahuéoé later on proclaimed a war, in which his brothers were killed.

to their own profit upon the ignorance of our good people.

"'Spirit of my dear brother Modanissa! your vengeance would be a just one did it fall upon my head and upon those of my chiefs, who worked upon you their evil designs; but remember that our people are not to blame. By the spirit of our father, I beseech you to retire, and take with you the spirits of your brothers, Chuóne and Sipanjoa, who are wandering in sorrow about these lands on my account; go, all of ye, to rest in peace for all eternity, with our forefathers.'

"When this prayer is ended, you must then open the stomach of the bull and with your own hand draw out the contents, which you will mix with a drug which the queen has given me, and then lay it all over the place where stood his *palhota*. In the act of doing this you must utter these words: 'Go in peace, my dear brother, and never return again!'

"The selfsame prayer must be repeated over the dwellings of your brothers, Chuóne and Sipanjoa, in their respective lands, with this exception, that in the land of Chuóne, you must kill a white cow, and in that of Sipanjoa, you must kill a black and white speckled calf. Behold here, oh, king, the remedy the queen enjoins you to employ at once, in order to conquer the fearful evil, which threatens the destruction of your kingdom. On concluding this performance in all the lands of your brothers, I shall commence the ceremony of conjuring the rain, assuring

you beforehand, that such a downpour will fall as will be recorded in future ages as a notable fact."

When the priest finished this speech, the whole court enthusiastically applauded him. Mahuéoé directed an ox to be at once given to the priests, having arranged with them to commence on the following day to carry out the directions given him by the queen. This performance lasted five days, because the lands of the three brothers were a great distance from each other.

This part of the performance over, the Bejas then commenced their first preparations, for which it was indispensable to consult the *gagao* for four consecutive days before effecting the final conjurations. This was towards the end of December, and when it wanted only two or three days to the full moon.

The great rainy season of Eastern Africa is during the months of December and January, when there occur great storms preceded by an excessively hot wind from the north; these storms usually commence at the new moon or when it is full. If at sunrise the wind commences to blow violently from the north, it is a sign that a great storm may be expected; the stronger the wind the sooner it calms down. The heat which is then felt is perfectly suffocating. As soon as the wind lulls, a tremendous storm gathers towards the south-east, which rapidly increases and the raindrops fall in a menacing way. At the moment when the storm is overhead the air becomes sulphurous. For some time the rain falls

down straight and calmly, a circumstance which renders the storm more terrible in its consequences. Fortunately this does not last long, because towards the side whence it gathered now commences a perfectly black downpour of rain, accompanied by a wind which increases to a regular hurricane. The quantity of rain which then falls is something extraordinary; within a few moments every place is inundated.

On the day following the one when the Bejas began to work their *gagao*, or oracle, they perceived at sunrise a north wind beginning to blow violently. The ministers of Queen Mojaju, who besides being learned priests and venerable in their profession, were also clever astrologers, knew by this sign, that a great storm was brooding, which undoubtedly would be accompanied by great rains. In this way, favoured by a lucky coincidence, they sent word in the early morning to King Mahuéoé that at ten o'clock they would begin their ceremony of bringing down the rain, because the *gagao* or oracle had so instructed them. He at once replied that he would assist at the solemn act.

On this occasion the preparations were carried out in a cultivated field. At ten the whole court had assembled, besides a formidable crowd of some eight thousand natives, who formed an immense circle, the Bejas remaining in the centre. The wind was blowing then less violently, yet the heat was something fearful, and the negroes were bathed in

perspiration. The chief priest began to throw down the different pieces of the *gagao*, spending however over this part of the performance barely a quarter of an hour. By this time the wind had completely calmed down, and the storm begun to gather towards the south-east, and it was rapidly increasing. The Bejas purposely lingered longer than usual in throwing the drugs into the kindled wood-fire, so that when at length this part of the ceremony was concluded the storm was imminent, and a few minutes later the rain fell in such abundance, that it put to flight all the people of Mahuéoé and the Bejas also.

As will have been seen, the priests of Mojaju achieved a signal triumph. The whole court was deeply impressed with the great miracle which the Queen Mojaju had worked in the kingdom of Mahuéoé. The king was delighted that he was now freed from the persecution of the spirits of his brothers. Four days later, he dismissed the Bejas, giving them five large elephant's teeth for the queen, two he gave the chief priest, and one to each of her ministers. The royal *gagaista* received one also.

As my readers are now acquainted with the means which Queen Mojaju employs for working the rain miracle, I will continue, without further comment, the narrative of my journey.

Before leaving Cheluana, I had despatched a native and one of my own men with a letter for Senhor Joăŏ Albazini, the Portuguese vice-consul of the Transvaal Republic, informing him that I had

reached the lands of Chelúana. As it would take my men three days to reach his place, I gave them *missanga* beads for purchasing food on the road.

The following day we reached the last village on the border lands of Queen Mojáju, which was also placed on the summit of a mountain. We therefore preferred encamping below under the trees. And two days later we arrived at the kraal of the chief Macia situated on a hill. A little way from the kraal stood a thatched house, the walls made of reeds and poles covered with clay. This was the dwelling-house of a clerk of Senhor Albazini, who traded in ivory. He was a native of Goa. He invited me to dinner, where I met a Dutchman, whom Senhor Albazini had sent to conduct me to his own place. He was very tall, thin and old, but still full of energy; as I could not understand Dutch, my host had to act as interpreter.

After dinner we mounted horses and rode over to the house of Senhor Albazini, all my people remaining for the night in Macia.

I was kindly received by Senhor Albazini, who introduced me to his lovely young wife and four children, and begged me to sup with him. I much enjoyed this meal, because, during the twenty-four days which had elapsed since I left Lourenço Marques, I had fared the same as the negroes, with the sole exception of a few biscuits and tea. Some Dutch residents joined us at supper, curious to see a stranger, and also to examine and question me as to

whether I was an Asiatic or a European, because they were convinced no other Portuguese existed but those of Goa. This belief arose from the fact that no other Portuguese had been seen in the republic, save East Indians from Goa. As for Senhor Albazini, who was the only true Portuguese that up to 1859 had come to the republic, they were convinced he was no Portuguese, but an Italian. So deluded were they with the notion that no other Portuguese existed but natives of Goa, that when Senhor Antonio de Paiva Raposo, a native of Portugal, made his appearance in the republic, they maintained that he was either French or Italian, or else a Spaniard. After my arrival in the Transvaal, and the establishment of postal arrangements between Lourenço Marques and Zoutpansberg, when the mails were conveyed by a European soldier, they then began to comprehend that the true Portuguese were Europeans.

Many times during the meal did these Dutchmen interrogate Senhor Albazini as to my country; and when he replied that I was a true Portuguese, they would stare at me, and then shake their heads, as a sign that they did not believe it. I requested my host to explain to them that in the west of Europe there existed a nation of brave people called Portuguese; these people were the ones who discovered the land they lived in, and that Goa, as well as many other parts of Asia, had been conquered by Portugal, and these Indians, on adopting the religion

and language of the Portuguese had claimed the right of being called Portuguese.

They listened to this explanation with much attention, and appeared to comprehend the truth of the matter; the conversation then turned upon curious events relating to Portugal, until we separated for the night.

My people arrived about noon on the next day, and entered the place singing. Here they met relations and friends, who, many years previously, had left Lourenço Marques with Senhor Albazini, and had remained in his service ever since. After their arrival, some of the Dutch came to see what goods they brought.

Among the different objects of merchandise were two six-gallon casks of brandy, which much attracted their attention, and they asked Senhor Albazini what they contained. He replied that it was brandy from the Brazils.

"Oh," they cried, "this is a splendid drink! Is it for sale?"

As I noticed that they appeared very eager for it, I replied that it was not for sale, but that, in order to meet their wishes, I would sell them a few bottles. I very quickly disposed of fifty bottles, at six shillings each, reserving a few only for the hunters, and for our journey into the lands of Chinguine. The gunpowder, lead, and tin, which I had taken for commercial purposes, I sold at a very good price.

The hunters, after resting for two days, departed on

an elephant-hunt, accompanied by three negroes in the service of Senhor Albazini, to guide them to the lands of Chiquaraquara in Chinguine. I gave them eight bottles of brandy, promising to join them after twenty-five days. I also despatched the carriers to Lourenço Marques, under the charge of Montanhana, to convey the ivory which he might purchase of the chiefs Cheluana and Magud.

I also sent my buyer, Tunguene, to the land of Unhâe, furnished with a quantity of goods and *missanga* beads for the purchase of ivory, I meanwhile remaining at this place for twenty-five days, in order to realise the sale of such goods as were suitable for the Dutch market.

CHAPTER VI.

Journey to Chinguine—Mosila—War projects—Chiquaraquara—Mahuéoé makes war—Narrow escape—Hunger—Treachery of the chief—A successful elephant-hunt—Arrival at Zoutpansberg.

On the 2nd of November I started for the lands of Chiquaraquara, in Chinguine, to join the hunters, taking with me what goods remained suitable for the Kaffirs. On the following day I reached the first kraals of the Vatuas or Zulus, and the part where Mosila, the brother of King Mahuéoé, had taken refuge. I much desired to see Mosila, but was told that he had gone to his principal kraal, which lay a short distance from our road; however, I decided to visit him. I had known Mosila, since the year 1857, when I was wrecked on the coast of Inhambani, and proceeded to Lourenço Marques by the inland journey. On traversing the lands of King Manicussa, who was then living, I visited Mosila, who received me in a very friendly manner, because I was the only European white he had seen.

I did not find him at home, as he had gone to a neighbouring village to visit his eldest sister, to whom he was greatly attached. Shortly afterwards

he returned with his sister and his eleven wives, escorted by fifty Zulus. He approached me saying, "*Sá bona, ma-amba-tabil, sa bonna mungane amé!*" (Good-day, *ma-amba-tabil*, good-day, my good friend). This was followed by similar words of welcome from his sister, his wives and his staff, to all of which I replied with the usual compliments.

I then said to Mosila that I deeply regretted the trials and sufferings he had been subjected to from his brother and his chiefs, as well as the injustice they had been guilty of in proclaiming a son of Manicussa king, who had no right to succeed to the title and throne.

During this conversation with Mosila, we were surrounded by his staff and chiefs, his sister and his wives having retired after the exchange of compliments—Mosila and myself alone sitting on mats.

Mosila was tall, his form was exceedingly well-developed, and his features regular. He was listening to me with an expression of calm sorrow on his countenance, his chin resting on his left hand, and his elbow on the knee, while his right hand hung down listlessly. Then in very sweet, low accents, and that softness of speech peculiar to the Vatuas, or Zulus, when speaking confidentially to a friend, he replied, "*Iébo bó miungo! Incómo, incomo inéne*" ("Yes, good white friend, thank you very much!").

Yet he who could have penetrated into the hidden depths of his heart would have observed, that beneath all that serenity of manner and sweet-

ness of speech, there lurked a terrible vengeance. No one knows so well how to command his own heart like a Zulu! While a fearful tempest of revenge was raging within his breast—while a thousand passions were burning the very blood of his veins—his brow was calm and unruffled! But wait for an opportune moment for satisfying his revenge, for unchaining his fierce passions, and you will see him suddenly transformed into a panther, that, wounded by the weapon of the hunter, rushes out of its lair yelling with rage.

After a few moments' silence he continued, "It is true that my father's chieftains did very wrong to proclaim my youngest brother king. Had Chuóne been proclaimed, who certainly had a right to the crown, all my brothers and myself would have tendered him our allegiance. But now that Chuóne is dead, no one has a right to the kingship but I. Mahuéoé is very young, and is only the tool of the chiefs, who have always taken advantage of his inexperience, and given him evil counsels to make enemies with people who were friends of Manicussa. He is hated by all the other tribes, and it will not be long before his own subjects, wearied out by his constant extortions and persecutions, will abhor him also. I, who am watching his every action, will take advantage of the opportune moment to present myself as the legitimate king, after gathering together all the malcontents."

On uttering these words, his face and manner

manifested considerable animation. Then turning towards his staff, he quietly said, "*Pumanine*" (Retire). All instantly rose up and retired, with the exception of his first secretary, Samesol, and his cousin Encame, who was the son of the commander-in-chief of Manicussa's army. He then requested me to dismiss all my people excepting my confidential servant, Mandissa, who acted as my secretary in the absence of Manova and Montanhana. When all had retired, Mosila asked me who Mandissa was; to which I replied that he came from Cafumo, and was the son of the first secretary of Maxaquene (chief of the lands of all the district of Lourenço Marques).

This explanation appeared to satisfy him.

"I am about to entrust a secret of great importance to you," he said, "which I trust you will guard most carefully."

This he said in a marked tone, meanwhile casting a look of deep penetration upon Mandissa, as though to impress him that he also should keep the secret.

"*Ma-ámba-tabil*," he continued, "you must know that I am informed of all the state secrets which are discussed among the counsellors of my brother Mahuéoé. An event of great importance has been lately arranged between them. My brother has definitely decided to make war in the lands of Cossa, on the occasion of gathering in the corn harvest, with the object of killing the Chief Magud, and placing an uncle of his in his place. This war has

been projected by Bómana, son of the chief secretary of King Mahuéoé, whom this uncle of Magud has bribed with goods, and a promise of giving him more goods still, after the war. If this is effected, it will afford me the best of opportunities for marching on to my own lands and being proclaimed king.

"This army of Mahuéoé's will be accompanied by two of my people, who will secretly advise the native population of Cossa of its movements, and twelve hours before they enter the town, I shall be apprised of it, and sufficient time will be afforded to Magud to escape with all his people, and to put this uncle to death.

"Four or five months after this war is carried out, I shall quit the lands of Beja with all my people to join Magud, who will await me with his people also, on the shores of the river Imbelule.

"Yet, *Ma-amba-tabil*," he added, after a few moments of deep cogitation, "though it is true that my people and Magud, with all his own joined together, will form a large body, it will be but an insignificant number when placed before the formidable army of Mahuéoé. In order to vanquish and utterly destroy this army, it will be necessary for me to call in the aid of some friendly nation.

"Latterly the people of Mahuéoé have effected much damage, and perpetrated many robberies upon the native population, and the white residents of Lourenço Marques. A favourable opportunity now offers itself to you for correcting Mahuéoé, by com-

bining with the Chief Maxaquene, to unite all the forces of Mafumo, and proceed to expel him out of the lands of Gassa. Here you have, my friend, the important secret which I have kept in my heart, and which no one else knows of excepting these two persons present. I have confided this secret to you, because I have known you a long time to be my friend; and as such you may assist me by using your influence with the Governor of Lourenço Marques, and with Maxaquene, to effect the combination which I have explained to you."

I replied to him thus:

"I am not on sufficiently intimate terms with the Governor of Lourenço Marques to propose to him a project of such importance as the one you propose. I have no doubt that it will be well received both by him and Maxaquene, and also by all the white population of Lourenço Marques, because the insults they daily receive from the people of Mahuéoé and the thefts perpetrated by them are perfectly unendurable. But there are interests of such gravity involved in this affair, that the slightest indiscretion might greatly endanger the district of Lourenço Marques. In view of this, I think it would be expedient on the whole, not to inform the governor of this arrangement until the moment comes when events would warrant his alliance, because he might confide the secret to some friend, and he in his turn imprudently divulge it. It would be necessary in any case to confer beforehand with Maxaquene.

I hope to return to Lourenço Marques by next May. As you say that about that time Mahuéoé purposes to make war upon the Cossa country, I may not be able on this account to leave, although business imperatively demands my presence in Lourenço Marques during the whole month of July. I must start at latest in June; if after the war the roads are impassable, I will proceed by the mountains. On my arrival I will then confer upon this affair with Maxaquene, and whatever decision he comes to will be communicated to you by one of his secretaries. When you effect this alliance with Magud, then will be the opportune moment to ask help from the governor."

Mosila agreed with me that this plan was well arranged. I gave him twenty-five pieces of goods, for which he was very grateful, because in those days he was in straitened circumstances.

For the next nine days we continued our journey, until we reached the lands of Chiquaraquara, during which no event happened calling for any special reference.

Chiquaraquara was one of the wealthiest chiefs of the whole territory of Chinguine, on account of the large extent of country he owned, and the fact that it was a great place for elephants. This chief paid tribute to the Dutch and to Mahuéoé. The natives are of the race Blangella, and speak the Landina language.

These lands of Chinguine are productive to an

extraordinary degree, but, notwithstanding the excellent quality of the soil, there is always more or less famine throughout the territory, owing to the continual incursions of the Zulus, who are for ever demanding tribute, which is paid to them in ivory, and demolishing the food produced by these hapless people.

My hunters had already killed thirty-two elephants, principally females. There was at the time a great famine raging in the lands of Chiquaraquara, and the natives were living upon the meat of the elephants the hunters had killed. To feed the people who were with me it was necessary for my hunters to send me meat, which often was unfit for food when it reached us. Fortunately there was in the neighbourhood a great number of *gangas* (birds called in Portugal *gallinhas da India*, Indian fowls), which we used to shoot in sufficient numbers to feed all my staff. These birds would come in flocks of thirty and upwards. Often when they alighted on the ground have I shot three and four at a time. The flesh of these birds, in their wild state, is very white and delicate; more so than the flesh of the turkey, but when they are reared tame, or in confinement, the flesh is dark, and less well-flavoured. These fowls in Africa attain almost to the size of turkeys.

I disposed of what remained of my goods to Chiquaraquara in exchange for ivory. This transaction occupied eleven days, because the purchase

of the first tusk, weighing 107 lbs., took eight days to accomplish; but after the first was arranged I easily obtained the rest.

As very little ammunition remained for the hunters, I ordered the different parties to rejoin me. After a few days they all returned. The number of elephants killed amounted to fifty-five. The tusks were all despatched to the house of Senhor Albazini.

When the sun rose on the morning of the 6th of December, a fierce wind began to blow from the north, which was exceedingly hot; towards ten the wind began to abate, but the heat was perfectly scorching. With the exception of the Chief Chiquaraquara, who lay on his back in a *palhota* close to mine, not a native was to be seen. I remarked this to Manova, but we did not ascribe any importance to that fact, because the chief himself remained in the kraal.

Unable any longer to support the heat inside the *palhota*, I sauntered out and sat under a tree. My own people were all sitting under another tree a short distance from me. This was about eleven in the forenoon. A terrible storm was evidently gathering; on all sides flashed the lightning, and the noise of the thunder-claps was appalling. At this juncture, one of the hunters in the service of Senhor Albazini came hurriedly into the kraal, and having beckoned Manova to him, he conversed with him for some time. A moment after, Manova ran to me,

sat down by my side, and in a low voice informed me that we must at once quit that place and cross the river, because Mahuéoé was coming fast upon us, expressly with the object of killing me; that the men were already on the march, and would reach this kraal within twenty minutes. The details of this affair would be explained to me after crossing the river.

I ordered at once my bed to be rolled up, and we departed. Fortunately I had sent on all the ivory I purchased of Chiquaraquara to the house of Senhor Albazini. We left the town under a fearful downpour of rain, lightning, and thunder. The ford of the river Bembe was half an hour's march from the town, yet, in spite of the raging tempest, we effected the distance within fifteen minutes, and crossed the river fully dressed, as I was already perfectly soaked through. The rain that fell was so copious, that the river, though very wide, had risen some inches. When we previously crossed the river, the water reached only to my waist, now it reached up to my chest; half an hour later it was impossible to ford the river, because the continued rain had swollen it to an enormous extent.

We halted on crossing the river, judging ourselves safe from danger, because the river could only now be forded at a place which was about fifteen miles farther on, and our guns would suffice to defend ourselves, should the men attempt to cross over to us. There we stood braving the fearful storm;

and receiving upon our heads the whole of the rain, which pitilessly fell until three in the afternoon. Fortunately, when the rain ceased, the wind subsided also, and the sun came out in all its splendour, the sky a brilliant sea of blue.

I owed my safety on that day to the providential storm which broke over our heads, because at the moment of leaving the kraal, the warriors of Mahuéoé had already reached a neighbouring village, which stood half a mile from this kraal; and had it not been for the storm, I would have been irrevocably lost. These savages had planned, in assaulting the kraal of Chiquaraquara, to detach one half of their men, which numbered eight hundred negroes, and proceed to the ford of the river. Soon after the rain abated, we saw this band of men appear on the opposite side of the river. They sat down on the ground looking towards Chiquaraquara, fully expecting to see me flying from the town, and then rushing upon me and killing me. We formed an ambuscade behind the tall reeds along the river-side, and in the event of their attempting to cross over, we should fire upon them. About a quarter of an hour later we perceived in the far distance four of Mahuéoé's negroes coming at full speed, crying out, "*Mafambacheca á tutômile, calutane nambo, tútúma!*" (*Mafambacheca* has escaped us, pass over the river quickly). To which the men replied, "*Nambo chitél*" (The river is full).

After a few moments' deliberation they all returned

in the direction of Chiquaraquara. When they were quite out of sight we left our ambush, and collected wood to kindle a fire to dry our clothes, which were soaked through.

We were truly grateful that we were now safe, but we were threatened with hunger. In our hurry to escape from the town, the carriers forgot to bring a large portion of dried elephant's meat, which we had reserved for our return journey to the house of Senhor Albazini, as we had to cross a vast desert of three days' journey, and in that inland part there was no shooting of any consequence; excepting, perhaps, a chance goat which might come across our path. However, my hunters Macinda and Maxotil, and the hunter in the service of Senhor Albazini, all went a short distance to see whether they could possibly find any game. Shortly after they left, one of my servants came to tell me that a large waterfowl was standing on the borders of the great river, so taking my gun I proceeded with the man to shoot the bird. I approached very stealthily, bending low to the ground, and when within a distance of two hundred yards, the bird turned its head towards me. Fearing lest it should rise on the wing, I sat on the ground, and aimed at it from that distance and fired. The fowl opened its wings, but had no strength left to fly; then rushed into the river and swam down the current. Two of my men at once started in pursuit, but the bird swam at such a rate that they could not overtake it,

until getting entangled in the branches and roots of a tree growing right on the water's edge, and, unable to extricate herself, one of the negroes plunged into the water holding on to one of the branches, because the river was very deep at this point, and the current strong, and succeeded in capturing the bird by one wing, and dragged her on to the land. On finding herself on land she fought the negro with her disengaged wing, and succeeded in inflicting a wound in his leg with one of her talons, and the second negro had to run to his aid. This bird was enormous, and quite three times the size of a goose; the ball had pierced her body through. The blacks carried her to the camp between them, holding each a wing. The hunters had meanwhile returned, bringing a hare which they had shot.

On this occasion we were nineteen persons to partake of this small quantity of food, which I divided in this manner:—The fowl I distributed among the carriers and my servants, and the hare I gave the hunters, and indeed there were but a few mouthfuls for each. Our position was certainly a very critical one, since it would be only after three days' march that we should be able to procure food; yet it might have been worse for us had we not secured the bird and the hare. However, the men were satisfied and sat round the fire singing and laughing, making their comments upon this wonderful war of Mahuéoé, and roaring with laughter at his discomfiture, I myself partaking only of tea and a

few American biscuits. After this meal I bade Manova and the hunter of Senhor Albazini come and tell me the particulars of this war.

This negro was a Blangella, of Mosila, who was in the service of Senhor Albazini, and an acquaintance of Manova, since the time when I sent him hunting elephants in the lands of Mosila, during the reign of Manicussa. He happened to be in a kraal about two hours' journey from that of Chiquaraquara at the moment when the troops of Mahuéoé entered it. As many of the warriors were friends, and even relatives of his, he asked one of them where they might be going to make war, and he replied in secret that they were going to the kraal of Chiquaraquara, by orders of Mahuéoé, for the express purpose of killing me; and that the captain in command had sent word to the chief on the previous evening that they were coming to slaughter all whom they should find in the town, and, therefore, to clear the place of the natives, but that he, Chiquaraquara, was to remain in the town to disarm any suspicion I might have concerning the absence of the inhabitants.

The hunter on hearing this, changed the conversation, and began to speak upon indifferent matters, as though what he had heard was of no concern to him; but a few moments after he slipped away and ran at full speed to inform me of what was going to take place.

Mahuéoé's motive for making war and killing me,

he said, was founded on the supposition that my object in proceeding to the republic was to confer with Mosila, in order to make war upon him.

No one certainly had related the conversation which had passed between Mosila and myself. All his conjectures were only suggested by the great fear he had of his brother. The insults he had heaped upon the officials of Lourenço Marques, and the numerous depredations committed upon the inhabitants by his people, rendered the savage suspicious. The sense of his own wickedness made him a coward.

On the occasion of my journey into the lands of Gassa, I went to the house of this evil-doer, wishing to observe how much of the coward was in him. Whenever he spoke to me his countenance, in spite of himself, would betray distrust and fear which my presence inspired. He used to become agitated at my slightest movement, and he never had sufficient courage to face me openly.

I think the dress I was in the habit of adopting, when travelling through inland parts, had something to do with inspiring this feeling. I usually wore a round hat, with large white and black ostrich-feathers, shirt and waistcoat, trousers and shoes, but no coat, and a leathern waist-band, to which was attached a cartridge-case and a powder-horn; a gun slung on my shoulder and a walking-stick in my hand.

I made him a present, which he reciprocated by one of half its value. On this occasion he gave me

an ox, which I sent to the kraal where I was staying. This kraal was ruled by the son of his first secretary. A curious circumstance which took place when this animal was killed served to considerably increase his suspicion and fear.

On arriving at this kraal, I ordered the ox to be killed. Tunguene was preparing his *assagai* to kill the animal, which is done by aiming at the heart; but this mode of slaughtering always entails some two or three minutes' suffering to the animal. My usual procedure was to shoot the ox in the head, as that produces instant death, but as this place was so full of people I judged that it would be unsafe to discharge a firearm among them, since I might very probably hit one of the natives, so I decided to despatch him by inserting a blade in his neck. Not having a sharp-edged clasp-knife, I made use of my penknife, and going up to the animal, who was very tame, I drove the knife in on the top of his neck piercing the spinal cord, and the animal fell down lifeless.

More than four hundred natives had assembled to witness this, to them, novel way of killing oxen with what was only a small knife compared with their large *assagais*. On seeing the animal fall down, they opened their mouths, and slowly clapped their hands, a sign with negroes that they are greatly astonished, and then they retired in perfect silence.

This episode gave rise to a lengthened discussion among them—some saying that I was a *feiticeiro*

(sorcerer), others exclaiming that this race of *mamatanga* (the name given by the natives of the coast of Mozambique to the Europeans) are like lions, they are capable of eating human flesh. After this, whenever any of the natives had to pass me, they would do so by giving me a wide circle. Mahuéoé never more made his appearance, and when on leaving I requested an interview to bid him good-bye, he sent word that he was ill and could not receive me; but one of the Zulus who knew me since the time of Manicussa, told me that he declined to see me through fear.

Our next day's march was the longest we had performed during our expedition, for we walked nearly eleven leagues (thirty-three miles), arriving about six in the evening, at the base of a granite mountain. From the centre sprang a torrent of water that fell in a crystal cataract into a deep pool of excellent water, and then coursed into a running stream. We encamped under the trees growing in this luxuriant spot.

The night was lovely and calm; all things were enwrapped in a charming peace. I had no heart to order my tea to be prepared, for it was painful to see those men around me with no food to eat, and upon whose frames hunger was already making sad inroads, doubly increased by the excessive march of the day. I also was hungry; I still had a few biscuits left, but it seemed to me that under existing circumstances, I had no right to eat these biscuits

alone, since the men had equal right to share them with me.

At length I decided to order tea to be made, and meanwhile, unseen by the men, I turned out on my bed the tin of biscuits, and counted how many remained. I had forty-two left: I thought of eating two with my tea, and, before starting in the morning to resume our march, to divide the rest among the men. I summoned Manova, and apprised him of my intentions.

Manova opened wide his eyes in deep astonishment, and replied in a decided tone and manner: "Senhor, you shall do nothing of the sort, because neither I nor the men will consent to it. To-morrow we shall have to walk as much as we have done to-day, if we are to reach the first kraal of the Bejas on the subsequent one. It will be impossible for the senhor to accomplish this distance if he is famished, and then we should all be irrevocably lost; we should all then die of hunger, because in those parts there is no game whatever, unless some stray goat should perchance come across our path. We negroes are accustomed to hunger, and we can endure much, even walking three days without food; but you, senhor, are not thus accustomed to hardships. The weak state in which we see you already is causing us much anxiety, lest you should not be able to accomplish the march."

"But I also see you all very weak and thin," I replied.

"That is true; but we must get over the distance which separates us from the kraal, a distance which the senhor could not possibly accomplish if starved, therefore you must eat to-day half the quantity of biscuits, and reserve the other half for to-morrow."

Saying this, he rose up and went towards the group of hunters, indicating by his manner that he admitted of no contradiction to his decision.

The tea was ready, but a considerable time elapsed before I took any, pondering upon what Manova had said. I decided, however, to eat but two biscuits, and to distribute the rest among the men on the following day. I firmly resolved to do this, not only because I considered it an infamous act to eat all the food myself, while there was so much hunger among my people, but because I did not wish to betray any weakness among the men as though I were unable to undertake great labours with them.

I retired at once to bed without going to the hunters and conversing with Manova, as was my usual custom at night. It was a long while before I fell asleep, which was not to be wondered at, considering my hungry state. I arose at dawn of day, the men were all fast asleep. I lit a cigar and went to the stream to bathe, and, after bathing, I perceived two goats quietly grazing on the opposite side of the stream. I crouched down and stealthily crept back to my bed, where I had left my gun, and from thence aimed at the goats who were together. The animal nearest to me fell at once, but the other

took to flight though stumbling at every step. All the men awoke with the report of the firearm. Mandissa jumped up, *assagai* in hand, and started in pursuit, for, on awaking, the first thing he got sight of was the goat running away. He soon caught the animal, which was badly wounded; the ball, after passing through the back of the first goat, had pierced the neck of the second one. They were male and female.

The carriers at once brought the goats to the camp. It is not easy to describe graphically the great joy which they all felt. It would be necessary to feel as hungry as we did, to appreciate to the full our great thankfulness. Within a few minutes the animals were skinned and divided. A leg fell to my share, which I had roasted, with some tea. I then felt strong, and able to continue our march. It is true that the men did not certainly have as much as they could have eaten, but the meat somewhat appeased their cravings, and they were content.

Soon after seven we started with renewed vigour, reaching, about six in the evening, a huge mountain, at the foot of which there was much foliage. Here we encamped; the men erecting shelters against the expected rain, because the wind had changed to the south. Their anticipations proved true, for, towards one in the morning, we had a good downpour of rain. The water we found here was most excellent.

Before sunrise the next morning we started again.

The men went singing lustily on the march, to divert their hunger, which was weakening them very much; and on we went until eight o'clock, when we halted for half an hour, then continued our journey until eleven, when we arrived at the much desired kraal, where I immediately bought some food, and ordered the natives to cook it, because our own men were too exhausted and worn out to cook it themselves.

They ate as much as they wished for, and then went to sleep thoroughly tired out. They slept from four in the afternoon until broad daylight the next day. We remained here two days longer, in order to repair our strength, which had been so sorely tried during our protracted march across that wide desert.

We spent five days in reaching the residence of Senhor Albazani, during which time nothing occurred worth mentioning. The whole of that extent of country is very mountainous, and abounds in ores of different kinds, particularly copper and iron.

Senhor Albazini and the Dutch residents were very indignant that Chiquaraquara should not have warned me of the impending war with Mahuéoé; but I, being better aware than they were of the perversity of this savage, excused the conduct of Chiquaraquara, knowing that Mahuéoé would most assuredly put him to death, should he perchance discover that he had warned me.

Here I was rejoined after five days by the hunters

who had remained behind because they had had no time to follow me. During all the time that the river was swollen (for the waters did not subside until five days after the extraordinary rainfall), they had to conceal themselves from the forces of Mahuéoé and then they succeeded in crossing the river.

My buyer, Tunguene, returned after doing a splendid business. I had entrusted him with goods for bartering, to the value of 300,000 reis (£67), and in return he brought me 750,000 reis (£167) worth of ivory.

I was now free to return to Lourenço Marques. It was, however, dangerous to start on the journey furnished with such an amount of ivory. The hordes of Mahuéoé were constantly making incursions into the land of Moamba, through which, necessarily, I had to pass. Another circumstance increased the danger of the journey; that of Modâi having declared himself an enemy to the government of Lourenço Marques. In view of so many opposing influences, I decided to remain in the Republic until the arrival of the English merchants, who usually come to Zoutpansberg during the months of May, June, and July, for the express purpose of purchasing ivory, and to whom I hoped to dispose of mine. However, as I was incurring a great expense in retaining the hunters and carriers, I sent them on to Lourenço Marques at the beginning of January 1861.

I sent with them my buyer, Tunguene, to whom I

entrusted 700 pounds of ivory, conveyed by the carriers. I hazarded this because I was under an engagement at Lourenço Marques with an Arab merchant from India, from whom I had bought goods, on condition of my paying him with ivory by the 3rd of March 1861. Fortunately the ivory eventually arrived safely, thanks to the prudence of Tunguene, who, on approaching the lands of Moamba, travelled by night and hid by day.

I retained with me as an escort, the four hunters, Manova, Maxotil, Macindana, and Mabana; eight carriers, and two personal servants, to accompany me on my return journey. My confidential servant, Mandissa, I sent with Tunguene, in order that he should relate to Maxaquene the interview we had had with Mosila.

As I required to be in Zoutpansberg before the arrival of the first English merchants, I proceeded to that city on the 5th of February, in order to take a house to live in. I was accompanied by Senhor Antonio de Paiva Raposo, who also had to go on business of his own. We both started on horseback at nine in the morning, and arrived at our destination at three in the afternoon, resting on the road for half an hour at the house of a Dutchman who resided halfway, the distance to Zoutpansberg being about twenty-two miles.

I was very kindly received by Senhor Casimiro Simões, a native of Goa, who lodged me in his own house. This gentleman, who was one of the wealthiest

merchants in the Republic, had three establishments, well supplied with piece-goods and other merchandise: one in Zoutpansberg, another in Rhenorter-Port, and a third in Lydenburg. He was a very estimable person, and an intelligent merchant.

I here suspend the narrative of my journey, in order to give a brief description of Zoutpansberg, its state of agriculture and industry, customs of the Dutch, and some of the most interesting events in its history.

CHAPTER VII.

Zoutpansberg—Its agriculture—Industry and customs of the Dutch, and some of the most notable events of their history.

ZOUTPANSBERG is a small town, containing about seventy houses, situated on the extreme north of the Transvaal Republic, and is the capital of the district. It is built on an extensive plain. The soil is red and very productive, on account of the great quantity of water which irrigates it. All the streets have a rill of water on either side, close to the houses, which flows constantly.

The Dutch generally live apart, each family resides in its own *quinta*, to which they give the name of *praça*. At about a distance of two leagues from the town itself, to the north, stands a great mountain range which extends to the east, reaching to the lands of Beja, where it becomes lost among greater mountains. To this mountain range the Dutch have given the name of Zout-pans-berg (Salt-pans-mountain), a name which they also gave the town.

On the south side is seen a vast extent of level land, which stretches east and west as far as the eye can reach, and continues on the south up to Rhe-

norter-Port. The whole of this vast extent is covered with gigantic trees, the timber of which is excellent for all building purposes.

The vine flourishes in this soil; but the Dutch do not care to cultivate it, though some, who have engaged in its profitable culture, make brandy from the grapes, which is sold at a great price.

The Dutch cultivate the peach above all other fruit-trees. Every street is planted with these trees and they yield an enormous quantity of fruit, which they dry. The fig-tree also bears very fairly. There are no oranges so delicious as those grown in Zoutpansberg, yet there are few orange-trees planted in the *praças*. The corn crops are always good, and of average quantity throughout the Republic, owing to the fact that rain is not necessary at sowing time. Each Dutchman cultivates a piece of ground large enough to produce a sufficient quantity of corn for a whole year's consumption for himself, family, and household. All the *praças* have a long trench built along the highest part of the land, through which water flows always in abundance. When a portion of the land has been dug and harrowed, they open traps in this trench, and the water flows down and irrigates the land. This done, they cast the seed on the ground, and on the following day they again water the land until it becomes thoroughly swamped.

When the blades of corn attain five inches in height, they perform this watering a second time;

and when the corn is half-grown they water the land again for the third and last time.

At the time of sowing the seed there is no rainfall, but the immense prodigality of nature in these beautiful lands substitutes this want by innumerable rivers and streams which spring out from the mountains.

The whole district of Zoutpansberg abounds with wild animals; on all sides are found large herds of buffaloes, *tuongonhes*, zebras, and gazelles, which wander about in great numbers, also much deer. In no other part of Africa are there so many lions and hyenas as in this district, and as for wild goats their variety is endless. The large number of wild beasts found here is due to the great fertility of the soil, and the immense vegetation surrounding this part, which affords sustenance for great numbers.

Lions are a source of much anxiety to the Dutch. These animals, not content with what they can find in the hunting-fields of the surrounding country, must needs come at night to rob the *currals* of the cattle. As I said before, it is only the old lions that, being no longer able to hunt other beasts in the bush, come to assault these *currals* on foggy nights. During dark misty nights the Dutch are always on the watch for the lions, and they set enormous native dogs to give warning of their approach. These dogs are of incalculable value, for, as soon as a lion comes at all near, they warn their master, who, on hearing the least signal, at once runs out armed with a gun.

Should the lion be close upon the *curral* the dogs surround their master, and then go off in the direction of the lion. The man then loads his gun and cautiously approaches the spot indicated by the dogs. The dogs continue to bark and to go nearer and nearer to the lion, who takes no heed of the barking of the dogs, because his whole attention is directed towards the cattle *curral*. Sometimes it happens that the man discovers the lion when only twelve or fifteen paces from him, in which case the lion pays dearly for his audacity, because the man fires his gun loaded with ball at his enormous head. Should he not discover him in the fog, which is often the case, he fires off random shots to drive the lion away. This expedient of firing several consecutive shots with the object of scaring away the lion is generally adopted by the Dutch, because few men are bold enough to face the "king of the forest." These dark misty nights are highly disastrous to the Dutch, for the vigilance of their dogs is often of little avail, on account of the great humidity in the atmosphere, which prevents them from scenting the lion. A sad prospect awaits the master in the morning succeeding one of these foggy nights; two or three heads of cattle are found dead, and usually one missing, which the lion has dragged away to devour at leisure in his forest lair; and frequently does he discover, a short distance from the corral, his finest dog stretched on the ground dead and mangled,

a victim to its imprudence in too closely approaching this terrible animal, when in the act of dragging away his prey.

The exports from the Transvaal Republic are ivory, hippopotamus teeth, rhinoceros tusks, ostrich feathers, oxen trained for the plough and draught, skins of wild beasts, and timber. This last article of commerce is a very important one, on account of the great quantities exported to the English colonies. The greater part is sent out ready sawn into planks of from sixty to ninety feet long, which the English purchase at from four to six shillings each. The timber is white and close-grained.

Yet the agricultural industry of the Dutch is very unimportant, notwithstanding that they possess a vast territory of extraordinary fertility, which can grow all the varied products of the Brazils, North America, and India, with far greater advantages than these countries offer. The vast fields of Zoutpansberg, Rhenorter-Port, Pretoria, and Potchefstroom, in place of yielding on an average crops of corn and millet, are essentially adapted for the cultivation of cotton. And were the Dutch to approach the mountains of Lobombo, the boundary which separates the Transvaal Republic from Lourenço Marques, they would find, on the river sides of the Incómáte and the Sáve, lands of marvellous fertility, superior to the Brazils for the cultivation of coffee, sugar-cane, and many of the Indian products.

Yet it must not be supposed that the Dutch are

unaware of the immense fertility of the soil; they know and perfectly comprehend the fact, that in their districts are found vast treasures of wealth; but the great distance which separates them from the seashore, and more especially the great want of a good road for communicating with the sea-ports have disheartened them from endeavouring to utilise and bring forward the hidden wealth of the soil.

Nor can they in justice be accused of indolence. It might be urged that they could easily grow in their lands many products of daily necessity, such as sugar, coffee, or cotton. That is very true, but at the same time it is no less true to say that they would be unable to export these articles, on account of the great expense of transport to Port Natal, or Port Elizabeth, which would amount to nearly its value.

Now, a people who had the courage to emigrate from the Cape of Good Hope to the centre of Africa, which is only inhabited by savages, in order to avoid the grievances imposed upon them by their conquerors, certainly would not find among the natives many things which are considered indispensable for the existence of civilised nations. Among the thousands of families who emigrated, were many good artificers in all the mechanical arts, clever and experienced agriculturists, and enlightened men. Yet they had to contend with many difficulties in order to found a colony and establish themselves in some manner like civilised people. Many were the dangers and

sufferings, and great the privations which this heroic people experienced before they could actually establish themselves in the land where they now dwell.

More than a year were the Dutch in crossing that wild region, because the native population, numerous and ferocious, and the most audacious of all the races of Africa, hindered them at every step. They had first to conquer that land, fathom by fathom and step by step, engaging in a fight every day. Their best and most enlightened men fell victims in these daily encounters with the Kaffirs. At last, in tatters, and wanting all the necessaries of life, they reached the territory thenceforth called the Orange River Free State. Fortunately for them, to the north of the Orange River, elephants abounded. They at once commenced hunting these animals, and with the ivory thus obtained, they proceeded to Port Elizabeth to purchase goods and other articles of urgent necessity. As they hunted much, and thus obtained a great many tusks, a number of English merchants from Port Natal and Port Elizabeth began to frequent the Free State, taking waggon-loads of goods and merchandise to exchange for ivory.

With the proceeds of their hunting expeditions they began to erect towns in various points of their district, cultivating only what produce was of absolute necessity for their support. They had to employ the greater portion of their time in hunting, because it was only in exchange for such a rich and

valuable article of commerce as ivory, that they could obtain in the country they inhabited, which was so far from the seaports, piece-goods for making articles of apparel. They had no time left for cultivating plantations of sugar-cane, coffee, and cotton; articles of commerce which constitute the immense wealth of America and India, yet which, in their land, were of little value, since the expenses of transport were so heavy that it did not warrant the exportation of these products.

They perfectly comprehended this untoward fact, yet they were never disheartened, but continued to work to ameliorate their condition.

Great have been their efforts, and many the sacrifices they have made, with the object of establishing a good means of communication with the ports nearest to the Republic; but all these efforts have been frustrated by the inertness of the Portuguese Government. A large number of families passed on to the north of the Orange River, to establish themselves on the vast fields of Potchefstroom and Pretoria.

Some time after this flitting, about six hundred Dutch families started to the north-east of the river, with the object of establishing themselves in some point which would be near Delagoa Bay. When halfway between Lydenburg and Pretoria, they halted in their journey, and sent a deputation, composed of sixty Dutchmen on horseback, to the kraal of Dingan, king of the Zulus.

The district to which this deputation proceeded was inhabited by Macatises (natives of Beja), who paid tribute to the king of the Zulus.

The object of this deputation to Dingan was to endeavour to establish friendly relations with this potentate, and, at the same time to convince the Zulus that they, on their part, came with no idea of conquering, and that their sole motive in entering a part of the country which was a tributary of his, was the necessity they were in of approaching as near as possible to the Bay of Lourenço Marques, where they purposed establishing commercial relations with the Portuguese.

This deputation of sixty individuals spent six days in the town or kraal of Dingan, who received them in a most courteous manner, and treated them exceedingly well. Every day he would give the Dutch a bullock, and every kind of provisions. In answer to the message which they brought, Dingan replied that it afforded him the greatest satisfaction to have in his neighbourhood a people so powerful as the Dutch.*

On the eve of their intended departure, Dingan prepared, as a farewell amusement and pretended

* The circumstances related in the following pages refer to the massacre of Pieter Retief and his company, in 1837, an incident which will long be remembered amongst the Dutch of South Africa. The details are not altogether correct, and the number given is below the truth, for it is generally supposed that 200 Dutchmen were with Retief. Dingan was the uncle of the present king Ketschwayo.

mark of regard for them, a *batuque* (dance), in his own town. The Dutch were highly gratified with this mark of his good intentions, as it afforded them an opportunity of witnessing a Vatua or Zulu dance, and of hearing their songs, which are more varied and melodious than those of any other race of Africans.

This *batuque* began in the afternoon on the open green, where more than a thousand natives of both sexes had assembled. The Dutch stood on one side in a group by themselves, smoking their cigars, and laughing heartily at the leaps and gesticulations of the Zulus when dancing, and were enjoying themselves very much witnessing this scene.

The Vatuas or Zulus, when they dance, hold a small *cacete*, about eighteen inches long, in their hands, this weapon being thick at one end. Their leaps and gestures of the dance are accompanied by movements with this *cacete*, with which they keep time.

They danced in circles, and then separating formed two lines, turning towards the Dutch. This they did several times, and on the last occasion of forming themselves into lines and approaching the Dutch, they suddenly surrounded them, falling upon the group, and killed them to a man with their *cacetes*.

Dingan, who had remained during the dance with the Dutch, took the precaution of retiring a moment before the savages perpetrated their monstrous assassination. And he did well to retire when he did, for most assuredly he would have been

killed by the Dutch before they perished, for alongside their victims more than thirty Vatuas lay dead, whom the Dutch, when attacked, had killed in self-defence with the pocket-knives they used for cutting their tobacco.

The king, after this barbarous act, quitted the town, and on the following day collected a force of some 30,000 Vatuas or Zulus for the purpose of destroying or exterminating the 600 families, who were encamped awaiting the return of the deputation.

Great anxiety prevailed throughout the Dutch camp. Twenty days had elapsed, and still the deputation had not returned, nor had any tidings been heard of them. The utmost time required to reach the kraal of Dingan would be six days, five to remain whilst they conferred with him, and six for their return journey—in all seventeen days—yet twenty days had gone by with no sign of their return. The Dutch began to be alarmed at this delay, fearing that some evil had befallen them. The leaders of the camp then summoned a council to consider what measures should be taken for immediately investigating the fate of their comrades. All feared that they had fallen victims to the treachery of the Zulus. They resolved to send on the following day a force of 250 horsemen to proceed to the dwelling of Dingan. At this juncture a Dutchman appeared accompanied by an old negress. The eyes of the poor man were streaming with tears, and he was sobbing loudly. The assembled council

were struck silent, for no doubt now remained that he was the bearer of bad news. The man was speechless with grief, for he was the father of two of the sixty men who had gone on the expedition. After a while he said, in a broken voice, to the president of the council, "Ask this woman, and she will tell you all. I must go to my poor wife, who now needs my presence."

As none of the council understood the Vatua language, they sent for one of their comrades, who spoke the language, to interrogate the woman.

It appeared from her statement, that the day after this fearful tragedy had taken place, the chief of one of the neighbouring kraals of Dingan expelled an old negress for the crime of sorcery, despoiling her of all she possessed, but as a great favour allowing her to leave without depriving her of life, for by their laws the chiefs punish these unhappy sorcerers with death. As she was quite certain that no Vatua tribe or kraal would receive her on account of her dangerous quality of sorceress, she decided to fly to the Dutch. And, moreover, supposing that they could not possibly know of the fearful deed of treachery by which sixty of their people had fallen victims, nor of the snare which the infamous King Dingan was laying for them, she ran day and night, with the object of reaching the Dutch encampment before the arrival of the Zulu forces. This was the hapless woman who stood before them. She related to them all the

details of this barbarous affair, and also the great numbers which Dingan had collected together, and who were coming upon them; for, by her account, she expected them to arrive by sunrise the following day.

When she had concluded her narrative, the president of the council sent her with one of their number to obtain some food, for during the seven days which she had spent on the road she had eaten nothing more than a few wild fruits she had found in the bush. He then ordered all the wagons to be got ready, and the oxen harnessed to them, and all to be collected together in one spot ready to start with their families. After this the council discussed the best means to be employed for saving their families from the great danger which threatened them. If they had had no women or children with them, they would have feared nothing, for they would at once have mounted their horses and run to meet the enemy, certain of very quickly dispersing them; but their families were a source of great anxiety, and an obstacle which considerably increased the danger they were in. They therefore decided to retire at once to Potchefstroom.

Just as they concluded their deliberations, a young man of about twenty years of age stood up and asked leave to make certain important observations before they should definitely carry out their resolutions. On leave being granted by the president, he spoke as follows:

"The position in which we find ourselves is one of extreme danger. Never since we quitted the Cape of Good Hope have we run such a risk; it was easy for us to fight against the native population through the parts we have traversed, because we were many in numbers. One half our number could then remain with our families, whilst the rest mounted our horses and fought the enemy, whom we always vanquished. But now our numbers are reduced, and the hordes of Zulus, which are coming upon us, are very numerous. Your resolution of returning to Potchefstroom might under other circumstances be a prudent act; many times have we been saved by your enlightened counsels on occasions of imminent danger, but in this case, I regret to say, what you propose to do will be the destruction of us all. It is quite true if we await in this spot for the enemy to come, that we run the risk of losing our mothers, wives, and sisters, and children; but if we retire as you propose, certainly not a woman or child will escape. I have often been among the Zulus, I know their language and perfectly understand their extreme audacity. You must know that at this very moment we are watched, and every movement of ours is known to them, and that they also know our position and are aware of our limited numbers. Their forces are already on the road, and by this time they are within a few miles of us, and they will be sending scouts to observe our movements, and by to-morrow morning we shall be surrounded on all sides by

these savages. Let us therefore form a circle with the wagons, and place within this circle all our horses and oxen, and form an entrenchment or kind of fortress for opposing the Kaffirs. Although they are a very brave race, and will doubtless come down in large numbers, yet they will not be daring enough, nor do they possess a sufficient knowledge of military tactics to attempt to break through our improvised stronghold. When they come down to attack us, let us fire upon them from within our entrenchment, loading our muskets with balls." This proposal was listened to with attention, and warmly applauded, and the president and his officers at once adopted the suggestion and ordered 400 wagons to be placed in laager, fastening the wheels together, filling up all the openings under and between the wheels with branches of a tree which is full of thorns, the women helping the men to erect a kind of entrenchment of branches all around and underneath the wagons. The leaders then sent some of the men as sentinels outside this circle. After all necessary precautions were taken and everything had been arranged, each head of a family took into a wagon his wife and children.

At daybreak one of the Dutch sentinels went to the stream, which was about three hundred yards from the entrenchment, to bathe. On looking towards the opposite side of the stream, he noticed, rising up in the far distance, a dense shadow which appeared to increase. The Dutchman had no further

wish to continue his bath, but, bending low to the ground among the reeds, he attentively watched what appeared to be a dense black shadow in the early dawn. When daylight made all things visible, this shadow disappeared, and he then perceived forms moving; he waited no longer, but sped back as fast as possible to the entrenchment, to apprise the leaders of what he had seen. The other sentinels were summoned into the entrenched circle, and within a few minutes every man was ready at his post.

These Dutch wagons are very long and four-wheeled; they are covered over with a well-pitched tarpaulin having openings back and front.

Through these covers they opened holes sufficiently large to admit the muzzle of a musket. All the wagons were closed up behind and half open in front for the men to defend the entrance into the circle with well-sharpened axes. The spaces between each wagon barely sufficed to admit a man. On the inner side of the encircled wagons, a Dutchman stood by each wagon to prevent an entrance being effected from underneath, by discharging his musket under the wagons among the brambles.

When it was broad daylight, they saw coming down on all sides hordes of Zulus, who formed a circle around the Dutch entrenched camp. When these savages came to within a distance of two hundred yards from the Dutch, they began to sing their war-songs. The echo of thousands of voices singing in concert their fearful war-songs, which re-

verberated with a thundering roar, was perfectly appalling. The Dutch women pressed their little ones to their bosoms, fearing to lose those whom they loved more than their own lives. In the distance they descried a relay of black troops, behind the first advancing army, and about 200 yards from the first column. This was their reserve force, among which was their commander-in-chief.

The besiegers continued their war-songs for about ten minutes; then they suddenly hushed them and commenced their war-whoops, rushing down in a body to the assault.

When they reached to about twenty paces from the entrenchment, the Dutch fired upon them a tremendous round of shot, and the savages fell by hundreds. The rest of the black army took to their heels in complete disorder.

The reserve corps then sent out a detachment to stop the fugitives and compel them to return to the assault, and once more they surrounded the wagons. Urged by their commanders, they attempted another rush upon the Dutch, actually scaling and leaping up to the wagons, but those who did so were felled down with the axes of the Dutch. This second attack proved a terrible one for the negroes, for they fell in greater numbers than before, because the Dutch fired from inside the wagons, and from underneath and between the openings. The Kaffirs, who certainly did not expect to be fired at from below as well as from above, precipitately took to flight. The reserve

forces were unable to reorganise another detachment for a third assault, because the natives sped away in all directions, and the chief commanders were unable for a considerable time to collect their men. Two hours after the second assault, the Dutch perceived advancing towards them the whole of the native army, divided into two columns; each column composed of ten divisions took up its position facing the other. The Dutch then felt that the most terrible moment of their lives had arrived.

On this occasion the Kaffirs employed better tactics than when they previously assaulted the encampment, for, on approaching the Dutch they only detached one of the ten divisions from each column, and marched to the front; then the third and fourth followed at a short distance behind the first two, then followed the whole of the army. In this way the first divisions could not turn back to flee, for they would be met by the next body and so forced to continue their fight. The slaughter which ensued was truly extraordinary, for the Dutch did not cease firing for a single moment. Each Dutchman was furnished with two muskets, the women loading the guns for the men as fast as they discharged them, wadding them with balls and handfuls of powder. The savages, however, fell upon the wagons with such force that they were nearly broken down, and in some instances all but turned them over, in their efforts to break into the wagon laager. Then the Dutch, that small number of brave men, were

all but lost. The blacks had climbed up on the tops of the wagons, and many were already beginning to attack those who stood in the inner circle, but the Dutch, taking advantage of the moment when they would totter over the wagons in the act of jumping down, attacked them with their axes and clove them down, while those inside the wagons fired up at them through the holes they had made in the covers. The women fought with as much courage as the men. It was they who defended with hatchets the spaces between the wagons, while the men fired on to those outside. Hundreds of the barbarian hordes were killed by the arms of these heroines, who had braved so many dangers, and laboured so bravely against every obstacle.

The Kaffirs unable to break into the entrenchment, or even to enter the wagons, and moreover seeing that their own men were falling in hundreds, became so thoroughly disheartened, that they disbanded and fled away.

The Dutch then sent out scouts on horseback to reconnoitre the enemy's movements.

It was past mid-day before the whole negro army had retired altogether from the field. Around the entrenchment were more than 4000 blacks lying either dead or dying; within the circle and over the wagons, were over 300, who had been felled down by the axes of the Dutch. It was a fearful sight. The Dutch only lost one young girl of sixteen, who stood with her mother defending the entrance to one of

the wagons, when one of the besiegers struck her with his *assagai*, and she fell mortally wounded.

Great indeed was the joy of the Dutch, on finding themselves safe from the fearful dangers in which they had been placed. This event was certainly the most extraordinary one in the history of these people.

About four in the afternoon two of the scouts returned, to report to their leaders that the enemy had retired, and were now two leagues from the scene. They then ordered the wagon entrenchment to be broken up, and the oxen to be harnessed to the wagons, and all the Dutch started to a distance of three miles, where they once more encamped and placed wagons in laager to the number of two hundred and fifty.

Two other scouts, who had been sent out, and who followed the native forces, returned during the night confirming the statement of the first two, that the savages were retiring, but very slowly, on account of the great number of wounded which they carried away. The Dutch commanders then summoned a council and resolved to send on the following day 250 horsemen to pursue the native forces to the very kraal of Dingan, where they were to employ every possible means for destroying the king.

At daybreak, this mounted force started in pursuit and about three in the afternoon they overtook the fugitive army. As soon as the negroes perceived that they were pursued by the Dutch, they stopped and formed themselves into a line. The Dutch

horsemen rushed upon them, firing a volley which killed a great number of the natives. The savages then rushed at the Dutch, attacking them with their *assagais,* but the horsemen setting spurs to their horses swiftly withdrew to a good distance from them, and, reloading their muskets, charged upon the natives again, and after repeating this manœuvre several times, the Kaffirs, unable to contend with mounted men, fled in all directions leaving their wounded on the field. The Dutch followed up their attacks upon the disbanded Zulus until all were dispersed. On the following day, the Dutch, seeing that no more natives were to be met with, marched on direct to the dwelling of Dingan, but found, however, the whole town completely deserted.

Scarcely had this barbarian king become informed of the great routing of his people, and the march of the Dutch upon his own kraal, than, collecting all his people, he sped away to the lands of Sabussa, father of the King Messuate, a nation which adjoins Zululand on the north.

As the Dutch knew not what direction Dingan and his people had taken, they proceeded to the next kraal, to obtain some information respecting his whereabouts. When they had gone on for about two leagues they fell in with a Vatua family, who had taken refuge in the bush; this family consisted of three women, seven children, and three men.

These Vatuas, who appeared terror-stricken, declared that Dingan had gone to the land of Sabussa.

The Dutchmen at once proceeded to the lands of this king, whose kraal was about six days' journey from the land of Dingan.

On arriving at the first kraal on the lands of Sabussa, they intimated to the chief, that he was to inform his king of their arrival, and that they would on the following day proceed to his kraal, to demand that he deliver up to them King Dingan. The chief at once sent his secretary to Sabussa to inform him of the arrival of the Dutch, and their object in coming to his lands. The chief gave the Dutch two bullocks and fodder for their horses. The commander of this little army also intimated to the chief, that he was to send away all the natives from the town, warning him that all communications were stopped, and that his sentinels had orders to fire upon all who should approach them during the night.

The chief promptly complied with this second intimation, prohibiting all the natives from approaching the neighbourhood of the kraal. Some native women alone remained to cook the food for the Dutch.

On this occasion these Dutch fared better than they had done during the thirteen days which they spent on the track of the Vatuas or Zulus, because during the whole of this period, their only food had been the flesh of wild animals roasted on wood fires, and what meal they had found in the deserted kraals.

The Dutch, when engaged in warfare, feed their

horses very late at night, before they harness them ready for starting in the morning. They then tether them to the trees, and set watchers to take care of them, and to give notice of the approach of the enemy.

On the following morning, after feeding their horses with corn and a good drink of water, the Dutch departed from the kraal and proceeded to the lands of Sabussa, on which journey they spent twelve days. On arriving at a town which stood about three miles from the kraal of King Sabussa, they halted, and, after taking all necessary precautions, the officer in command delegated three Dutchmen, who knew the Vatua language, to proceed to King Sabussa with the following message:

"The Dutch do not fear a war from any negro king, however powerful he may be. Yet they are never the first to provoke war, but, on the contrary, they employ every means in their power to be at peace with all, whether king or chief, weak or strong."

Then, after describing the treachery of King Dingan, and the war which ensued, the message ended by saying, that the Dutch exacted from Sabussa an amicable conclusion to this affair on three conditions: First, that he deliver up immediately to them King Dingan. Secondly, that he return the sixty horses belonging to the murdered men, with their trappings and ammunition. Thirdly, that he give over all the cattle belonging to

Dingan. As regarded the first condition, they would only give Sabussa forty-eight hours to fulfil their demand. The other conditions might be effected within a term of fifteen days. Should he accede to these conditions, they would live in peace with him and his people; but should he refuse, they would at once make war upon them.

It was a serious contingency in which the Dutch placed Sabussa; either to deliver up King Dingan within forty-eight hours, or have war made upon him and his people.

Sabussa was not loth to get rid of the king of the Zulus, towards whom he had no friendly feeling, yet how was he to apprehend and effect the delivery of Dingan or even put an end to his life? Both were impossible of execution, because Dingan was entering his lands accompanied by more than 40,000 men, and double that number of women and children; he being, so to say, the king of the whole territory, while Sabussa could not number in all his lands a population which could equal the escort of Dingan.

These considerations Sabussa laid before the Dutch envoys, manifesting to them the utter impracticability of their demands. But the Dutch would listen to none of his difficulties, and reiterated their threat of making war upon him and his people, should he not deliver up Dingan within forty-eight hours.

Meantime, Sabussa, notwithstanding his alleged difficulty of acceding to their first condition, did not

lose heart. A term of forty-eight hours sufficed for a cunning negro, such as are all the Vatua race, to resolve upon some solution of the difficulty and one which should satisfy the Dutch.

After a few minutes of silent thought, during which he pondered upon what answer to give the envoys, he suddenly cried out, as though he had been inspired, "Senhores! tell your commander-in-chief that, by ten o'clock to-morrow morning, I will send a reply to his demands. Assure him that my dearest wish is to live in peace and friendship with the whites. Hence, with this object in view, I will endeavour to satisfy your demands, in a manner which will justify the good relations that I shall be glad to maintain between us."

The deputies at once retired on receiving Sabussa's answer. No sooner did they leave, than Sabussa sent an envoy to Dingan, who was at a kraal four leagues distant, to inform him of the text of the Dutch message.

As it was contrary to court etiquette for these two kings to meet, by reason of Dingan considering himself superior to Sabussa, the latter sent to say it was necessary and urgent that he should send his ministers to him to confer upon the reply to be given to the demands of the Dutch.

Dingan immediately despatched his minister, commissioned to urge upon Sabussa the necessity of sending that very night a force to make war upon the Dutch and slaughter them all.

It was night when they entered the kraal of Sabussa, who was impatiently awaiting them.

The envoys were accompanied by some 500 Vatuas. As soon as this deputation entered the town, Sabussa sent his secretary to conduct them into his *palhota.* Dingan's first minister and twenty councillors entered, the guard of honour remaining outside. Sabussa was attended only by his first minister and three chiefs.

After the customary interchange of compliments, Dingan's first minister spoke, and thanked Sabussa for the communication he had forwarded to the king concerning the embassy of the Dutch. He then strenously urged the necessity of that very night surrounding the Dutch and destroying them.

According to Vatua custom, it was the first minister of Sabussa who replied to Dingan's minister. He laid before his consideration the serious complications which would follow, should he accede to the proposals of Dingan. "Such a proceeding," he added, "would be an act as disloyal and treacherous as that which Dingan had practised upon the sixty Dutchmen. Moreover, Sabussa had no reason whatever for being hostile to the whites. It was true that they had come to claim compensation, but it must be borne in mind, that they only used the right which conquerors exercised over the vanquished. Suppose for a moment that Sabussa should attack the whites and put them to death, what would be the consequence? Why, that

before many days, a number of whites, far more numerous than they, would come upon them and make them pay dearly for their treachery. It is quite certain that we cannot make war upon these white men, because on the battlefield we are unable to kill a single white man, for they shoot upon us from afar, mounted on horses, that are swifter than we are. It was a wrong policy in Dingan to make war upon a people who came to him with the object of establishing friendly relations with him and his people. We see but one way of calming down the just indignation of the whites, steering through the complications which Dingan has brought upon our nation, and lastly, establishing peaceful relations with the Zulus."

"What may be the means you propose for effecting this arrangement?" asked the first minister of Dingan.

"It is a grave alternative, that which I propose," replied Sabussa's minister; "but it is the only remedy to save your country from complete ruin, and assure peace and quietude for our people. The means to effect this is to depose Dingan, and proclaim his brother Panda king of the Zulus!"

Sabussa, who had hitherto remained silent, now spoke, and said, "It is necessary that Dingan be put to death by yourselves, and that you then proclaim his brother king, to effect which object you must at once combine with Panda.

The Zulus remained for some time silent and

wrapped in thought, and not a word was spoken. At length the first minister broke silence and said, "No one will dare to commit such a bold act."

Sabussa replied that Dingan had been guilty of the greatest wickedness, in killing the sixty men. "Then, not content with this monstrous act, he sent a large army to make war upon the lands they inhabited, with the object of exterminating all their families. However, the Zulus found, instead of men, a band of lions, who defended themselves and who completely routed them, pursuing the Zulus and dispersing their hordes in all directions. The whites, taking advantage of their victory, proceeded to march upon the lands of Dingan to kill him; but he had time to fly to my lands, and here he is as though he were the supreme monarch of my territory. I do not deny the superiority of the Zulu nation to mine, but he has brought upon himself the ruin of his own country, and now intends to cast himself upon my territory. Never shall I consent to this. When a king is the cause of the ruin of his country, his own people have a right to depose him and substitute another king. The whites insist upon my delivering up Dingan to them within forty-eight hours, or else they will make war upon me, if I do not accede to their demands. My wish is to live at peace with the whites and with yourselves, hence it is needful to take a definite resolution at once. I own that it is a base and cowardly act for a nation to deliver up their king to the conqueror, but when

that king has been the cause of the ruin and disgrace of his subjects, the nation only performs an act of justice in putting him away. This is the present state of affairs; hence I advise you at once to proceed to Panda, and confer with him upon the quickest way of effecting this. Finally, if you do not at once put in practice what I have said, you will place me under the necessity of taking my resolution of either siding with you or with the whites."

The Zulus fully realised the embarrassing position in which Sabussa placed them. Should they refuse to do what he advised, they were quite certain that he would join the Dutch, and then, indeed, would their ruin be completed.

Great was their consternation at the turn which affairs had taken; but, seeing no other means of saving their country from complete ruin, the Zulus at length decided, after much discussion, to make King Dingan disappear.

That very night they departed to the kraal of Panda, to arrange with him upon the best means of deposing Dingan and proclaiming him king.

Meanwhile, to deceive Dingan, they went in the morning to inform him that Sabussa refused for the present to make war upon the Dutch, but that he agreed with him in not acceding to any of their demands.

Sabussa, on his part, very early in the morning, sent his private secretary to the Dutch, to apprise

them of the agreement he had made with the Zulus, bidding them wait a few days until the chiefs should combine upon the manner of putting Dingan away.

Ten days later, Sabussa sent a deputation to the Dutch, and another from the Zulus, informing them that they had executed the king and his evil councillors, and Panda further informed them that within ten days he would deliver up to them one half of the cattle belonging to his brother, and that as for the horse-trappings, he could only return them after he should go into his dominions, because his brother had left these things in his own lands. The horses would be delivered up along with the cattle.

The Dutch leaders of the expedition replied to both deputations, that they were satisfied with the execution of Dingan, adding that they were authorised by their governing body, whom they had apprised of all the negotiations they had entered into with Sabussa, to declare that they acknowledged and accepted Panda as king of the Zulus; and that they would not exact a greater war compensation than that which Panda had proposed. Sabussa's deputation then made a special declaration on their part to thank Panda for the active part the king had taken in the negotiations with the Zulus, on which alone depended the peaceful solution of an event fraught with such grave and important issues.

When Panda was apprised of the state of affairs, he very soon agreed with the chieftains to destroy his

brother. This was done by one of his servants, who stabbed Dingan with an *assagai* in his own *palhota.* When this barbarous deed was done, the chiefs announced to the people that Dingan had died suddenly, and then proclaimed his brother Panda king. The body of the deceased king was rolled up in a bullock skin and conveyed to his own lands, where he was buried in the cemetery of the Zulu kings.

Four days after the assassination of Dingan, the Dutch retired, taking with them thousands of heads of cattle, sheep, and goats, which Panda delivered up to them as a war indemnity. The horses were also delivered up with the cattle.

Four Dutchmen accompanied Panda back to his own country, to recover all the trappings of the sixty horses.

Thus ended the most fearful war which the Dutch have had with the natives.

On the occasion of my visit to Pretoria, I passed the field where the Dutch were attacked by the natives, at the time they were clearing the stubble and burning it in the fields. A great number of human bones lay about, bleached and unburied. I examined with much interest that memorable spot, which stands as an authentic record of the most extraordinary deed ever performed by this people.

Peace once concluded with the Zulus, the six hundred Dutch families divided into two parties—one party proceeded to Rhenorter-Port and Zout-

pansberg, and the other went to Lydenburg, where they founded a town.

In the year 1848 some of these left Lydenburg and went to Lourenço Marques, to arrange with the governor about the demarcation of boundaries, and also to adopt the best means for establishing a communication between the Transvaal Republic and Lourenço Marques. The Dutch were actuated by sincere goodwill, in wishing to bind together as much as possible their friendly relations with Lourenço Marques, because they desired to direct all their labours and energies towards that port, which was the nearest one to the Transvaal. Unfortunately, in those days, the province of Mozambique was, so to say, abandoned by the Home Government. The then governor of Lourenço Marques did not value to the full the great and important benefits which would necessarily accrue to both sides, were commercial relations established, and a good means of communication arranged between this district and the Republic.

It might perhaps be supposed that he would have apprised the Governor-general of what the Dutch proposed, and he, on his part, have laid this before the Portuguese Home Government; but neither of these gentlemen attached any importance to this affair, and they took no means to induce the inhabitants of the Transvaal Republic to come to Lourenço Marques.

At length the Dutch retired, perfectly disheartened,

not only on account of their inability to make the Portuguese governors comprehend the importance of their scheme, but also on account of the extreme misery that reigned supreme.

In those days Lourenço Marques was no better than a common negro village. A badly-constructed house, belonging to Vicente Thomaz dos Santos, who alone had the exclusive right of exporting ivory all along the bay; four walls, broken in many parts, to which they gave the name of fortress, in which resided the Governor, with a garrison of about twelve native soldiers, who wore nothing more than a piece of cloth bound round their waists: these were the only buildings which might give a traveller a remote idea that perhaps white men resided there. The few merchants who constituted its inhabitants were either Canarins or Moors, and perhaps two or three Europeans, who lived in *palhotas*, like the native population. This wretched state of things was the chief reason for the despair of the Dutch.

During the last few years, the population of the Transvaal has considerably increased, owing to the influx of a great number of emigrants from Austria, Germany, and Holland, who have done much towards civilising the whole of the Republic.

Four or five years ago the Dutch colonists began to frequent Lourenço Marques to purchase goods for their use. This alone effected a rapid change in its commerce. The custom-house receipts in two years

increased to ten times its former revenue. Then followed the erection of many houses, the value of property increasing five times, owing to the great influx of merchants from Ports Natal and Elizabeth. Notwithstanding the great increase of commerce, which has taken place during the last few years, it is evident that the Portuguese Government has not yet clearly seen that the time has come for contributing towards the necessary development of the most valuable of her colonial possessions.

I much fear when Portugal at length endeavours to supply the many urgent needs of Lourenço Marques, that it will be too late. Day by day the Dutch increase in numbers and in civilisation. Every branch of industry, especially agriculture, must necessarily advance among them. Lourenço Marques, on account of its proximity to their settlements, and the advantages it affords, with its splendid bay, must as a consequence become the great centre, where all transactions of the republic must be effected for exporting their products to all the great markets of the world. This must eventually take place, whether the Portuguese Government takes a single step or not towards favouring relations with other parts. But some fine day the Dutch will say to the Governor of Lourenço Marques: "We deeply regret to inform you that you must deliver up to us this place. You can well perceive that your Government, by its apathy, is a great obstacle to the progress of the Republic, and hinders

the prosperity of this port, which must needs become the most important port in all Africa. Your Government has done nothing whatever towards the development of commerce nor the progress of civilisation in the Republic. On the contrary, *we* are the people who have co-operated in transforming Lourenço Marques from a low negro hamlet into a civilised city. Your Government has not even made a decent road to the frontier of the Republic. You have no house fit for the residence of your governors. You have no custom-house, nor barracks for your troops, nor hospital, nor indeed anything. All that now exists is due to individual efforts. Now it is an absolute necessity that Lourenço Marques should possess all these public buildings worthy of a first-class city. Deliver up to us Lourenço Marques, and *we* will rapidly effect all the ameliorations necessary for the prosperity of this district, and consequently for the development of the Transvaal Republic."

As a true patriotic lover of my native land, I deeply feel this, in witnessing the paltry efforts which the Government of Portugal makes for administrating the affairs of the Province of Mozambique, the most valuable of all our colonial possessions. This province is composed of seven districts, each almost as large as Portugal, namely: Lourenço Marques, Inhambane, Sofala, Quilimane, Zambesi, Mozambique, and Ibo, while Lourenço Marques by itself is of greater importance than all the rest of the province.

The Portuguese Government has had every facility afforded it of taking into serious consideration the project of constructing a railroad between the Transvaal and Lourenço Marques; but I greatly suspect that the concessions which have been asked of the Government for this end have been only speculations of the contractors, possibly, with the object of future indemnification.

Did the Portuguese Government possess a true knowledge of the state of the district of Lourenço Marques and of the Republic, I am quite sure that it would not believe that any *entrepreneur* would seriously intend to proceed there to employ his capital in constructing a railway. I have no doubt, and indeed I am firmly convinced, that a railway must eventually be constructed, but not for many years to come. It is necessary first to make a road which will leave nothing to be desired; and only after such a road has been made, and after the Dutch undertake to cultivate coffee, sugar-cane, cotton, and other valuable natural products, in course of time will these productions be conveyed, by aid of this road, to Lourenço Marques. After this commerce shall have increased to a considerable extent, then will earnest men be found to come here to employ their capital in constructing a railroad, for then will they be certain of obtaining a good interest for the money expended.

Lourenço Marques, owing to circumstances, all of great importance, especially that of its proximity

to the Republic, demands a very especial administration. The many works which must be effected before it can become the principal centre for the development of the Republic—a healthy town, furnished with comfort and security for emigrants who proceed to it—all this demands from the employés, which the Government may place there, much wisdom, intelligence, and thoughtfulness.

To facilitate the regular working of the different branches of administration, and especially its diplomatic relations between the different states, it is necessary for the governing powers of Lourenço Marques to be in immediate relation with the Home Government, and independent of the general government of the province, or else to establish the seat of government at Lourenço Marques.

The town is situated at the top of a sandy marsh. During the spring tides it becomes a small peninsula, joined to the mainland on the south-east. On the north-west it extends along the beach for six miles; this beach, which is composed of some sand and much mud, is at its greatest breadth about 1200 yards. Every fortnight this beach is under water for six days, during the high tides, and remains above water for nine days, exposed to the burning heat, which instantly putrefies all animal matter, which the sea, on receding, leaves behind. The pestilential emanations which then rise, and which are necessarily inhaled by the inhabitants, rapidly poison the lungs. During the short space of three years, two-thirds of

the white population have fallen victims to this disease; and the rest of the inhabitants are so broken in health that they are neither useful to themselves nor to their country.

To improve the sanitary condition of the town, is the first work which the Portuguese must undertake; a work which would not entail a greater outlay than fifty *contos de reis* (£10,000), properly expended, for which the whole extent of this beach could be filled up with earth to a height of from four to five feet. This earth can be easily brought to the beach by forming a road along the main land, which stands very high above the beach. In Lourenço Marques there is no lack of hands to work. The highest wages earned by a native man is 140 reis (7*d.*) and 70 reis (3½*d.*) by a native woman.

Two useful objects would be thus effected: the first and most important one, that of saving the inhabitants from these poisonous exhalations; and the second, also a very important one, of embellishing the town, by leaving a large open space for cultivation, or later on, for future governments to sell for building purposes, realising much more from the sale of the land, than had been spent upon the undertaking.

CHAPTER VIII.

A haunted house—Fair in Zoutpansberg—The ghost commands the negroes to quit the house—One ghost laid by another. Reason for the house being haunted.

On my arrival at Zoutpansberg I made inquiries for a house to reside in for some months, but was told that I should find it a difficult matter to obtain a suitable one, unless I rented one where a Dutch merchant had died recently, and which no one could be induced to inhabit, because the spirit of the dead man haunted it.

On my asking Senhor Simões whether, if I decided on taking the house, the owner would let it to me for a short time, he replied that he was quite sure that he would be only too happy to allow me to live in it rent free. The owner wished very much to sell the property, but no one could be found to purchase it at any price, on account of the phantom which was said to visit the house; but that if I lived in it for some little time with my people, he might very possibly find a purchaser for the property.

I went to see the owner, who expressed much

pleasure that I should take his house and live in it any length of time rent free.

I then at once returned to the *praça* of Senhor Albazini, where, hiring two wagons, I brought back after four days the ivory I had left in his charge, and all my people. After unloading and putting things to rights in my new house, I retired for the night and slept very soundly without being troubled by any apparition from the spirit-land. On the following morning, on proceeding to the house of Senhor Simões, I found a great number of the Dutch merchants of Zoutpansberg waiting for me, who eyed me with terror depicted in their countenances.

"Well, how did you pass your first night in your new house?" asked Senhor Simões.

"If the spirit of the deceased Dutchman chanced to visit me last night, I neither saw nor felt him, because I slept the whole night through and did not awake until six this morning," I replied.

"These gentlemen," rejoined Senhor Simões, "have been here since half-past six, longing to know if, perchance, the spirit had appeared to you, because two of them who had to stop in the house after the merchant died, to guard the property he had left, had the misfortune to see his spirit, and they fled in such terror and precipitation that they both fell into the trench which surrounds the property, and one of the men was laid up for a long time; more, however, from the effects of the fright

than from the fall he had had. His companion did not remain to aid his friend, as he feared that the spirit might mark him."

I could not help laughing; but seeing that the Dutch appeared offended, I assumed a grave expression of countenance, and told them that, since they had actually seen the spirit, I would endeavour to credit its existence. They were much astonished that I should have the courage to continue living in the haunted house.

For two whole months nothing else was spoken of but this phantom; and the house of Senhor Simões, whether at breakfast-time or at dinner, was constantly invaded by great numbers of Dutchmen, who frequented his house at those hours when they knew I would be there, expressly to hear something about the apparition of spirits from the other world.

Towards the middle of April I went to Pretoria to sell ivory, but was unable to effect a good sale, owing to the English merchants being short of funds. I therefore decided to return to Zoutpansberg, to await the merchants from Natal. Fortunately on my return I was able to dispose of all my ivory, and was therefore free to return to Lourenço Marques. But the war which Mahuéoé was carrying on in the lands of Cossa prevented me from undertaking my journey, so I was compelled to remain in Zoutpansberg until the lands should be free for travellers.

During the month of May a fair is held in Zoutpansberg. This fair is attended by all the Dutch

in the district with their families. During this fair, Senhor Simões used to transact much business, selling a large amount of goods, sugar, coffee, gunpowder, lead, and many other articles.

Visitors to this fair would encamp in the neighbourhood in their wagons, which are their homes for the time being. Inside these huge wagons they carry everything they can require for the domestic comfort of themselves and families. The whole night through during the fair, these encampments are illumined by the fires they kindle close to their wagons for cooking their suppers. Towards the afternoon I went with Senhor Simões to visit this fair, and proceeded to the encampments, chatting and joking with all the different families, thoroughly amused at the scene, until near midnight, when I wended my way to my house. On approaching it, I was much surprised to perceive a light burning in my reception-room. I quickened my steps to ascertain the reason for the servants burning a light at that unusual hour. On entering, I found eight Dutchmen; four were playing at cards, and the others were chatting with my negroes in the Vatua language. They all rose up and saluted me in Vatua. I was on the point of asking them why they had come unasked to my house at such an untimely hour, but did not like to do so; however, they soon relieved me of my embarrassment by saying that they had come with the intention of remaining all night, on account of a wager they

had laid with some other Dutchmen, who affirmed that they would not have the courage to remain a night in a house which was haunted by spirits. After this explanation, they requested me to retire to sleep, and take no notice of them, as they wanted to win the wager.

I could scarcely restrain myself from bursting out laughing, but I told them that they were welcome to remain, and might go to sleep, or stand, or sit, or do whatever they liked, and that I would go to bed, as I was perfectly convinced that the rumour floating about concerning spirits was quite unfounded, for I had lived in the house for two months, and had seen no apparition. I had certainly heard occasionally a slight noise like the opening and shutting of the warehouse door, but I was not sure that such was the case, because it might be only the noise of the negroes moving about in the kitchen.

The four Dutchmen who had resumed their card-playing on hearing the words—the *warehouse door*—dropped their cards on the table, and turned their eyes upon me with frightened looks. The others actually trembled with terror, as though they really saw issuing from the door, towards which they all glanced, the spirit of the dead Dutchman.

I could not restrain a fit of laughter, so bidding them a hasty good-night, I retired to indulge in a good laugh. The whole night these men continued talking, I suppose with the object of preventing the phantom from appearing.

My bedroom was separated from the reception-room by a partition of laths covered over with wall-paper. The table at which they played at cards was placed against this partition. This circumstance of the table being close to the partition suggested to me the idea of playing the Dutchmen a trick. I arose from bed and tearing a sheet of paper from my pocket-book, I rolled it into a little tube, and inserting one end of this rolled paper, in a little crack in the partition-wall, I blew sharply in the direction of the candle, and put the light out.

The men at once ceased talking, and lapsed into complete silence; then directly after, I uttered a long tender sigh ending in almost a sob.

Those who were at the table playing at cards, rose up so hurriedly on hearing the sigh, that the table was overturned and they fell right over it; making a tremendous uproar as they attempted to get upon their legs again. Meanwhile, the other four ran towards the door to get out as fast as they could, but as the door was closed and they all pushed against it, they were unable for some minutes to succeed in opening the door. The terror they endured during those few moments may be better imagined than described.

When at length they managed to get the door open, they all ran out in such haste that they tripped up and fell one upon another in a heap on the threshold, then creeping on all-fours for some little

distance, they regained their legs and ran away as swiftly as roebucks.

After they had gone, I lit a candle, and I found all the negroes in the room; for, on hearing the uproar, they had all come to see what was going on, as they thought the Dutch had come to blows. The blacks were looking in utter dismay upon the fallen table and chairs, unable to comprehend what could have taken place.

The spoils which the Dutchmen left behind in their precipitate flight were very important—under the chairs and table I found four hats, and on going to the door, where they had fallen down, I found two more hats, which I placed with the others. I then bade the servants lift up the table and chairs and put all things to rights. I went back to bed without telling the negroes what had taken place, and they left the room as much frightened as the Dutchmen.

Once back in bed, I gave way to a burst of uncontrollable laughter. Those eight men, who were ready to meet the greatest dangers, at the risk of their lives to fight their way fearlessly and meet in combat eight other men braver than themselves, were now flying away from a mere chimera! Such is the force that superstition exercises over ignorant men.

What had passed so thoroughly roused me, that I was unable for some hours to go to sleep again, so that I did not awake until nine in the morning. I quickly dressed, and went to breakfast with Senhor

Simões. I found his house full of Dutchmen, who had already heard about the event of the night, and I, supposing that I should be well questioned, resolved in my mind to keep serious and silent.

As soon as I entered, Senhor Simões asked me what had happened at my house.

I told him that after leaving him on the previous night to go to my house, I found eight Dutchmen in my room, who had laid a wager that they would remain in the house all night; and who desired that I should retire and not mind them, which I did; and I was perfectly unconscious whether anything had occurred to them, as it was only in the morning on rising that my servants brought me six hats, which they had found in the room and at the door. On asking them the reason why the Dutchmen had left their hats behind, they replied that they knew nothing about them.

Senhor Simões appeared to be much astonished that I should know nothing of what had taken place. He then told me that about half-past one in the morning, a phantom had appeared, who put out the light, and then uttered a sigh, which was so melancholy that it made them take to flight, and that in retreating their hats fell off.

At this moment, one of my servants came in bringing the six hats, which I delivered to Senhor Simões to be returned to their owners. The appearance of these hats was received with a burst of laughter from all, in which I joined.

After breakfast, when I remained alone with Senhor Simões, I related to him exactly what took place; he laughed heartily at the comical episode.

About a week after playing this trick upon the Dutchmen, Manova came to me very early one morning, before I was up, to tell me that something had taken place in the house during the night.

"Senhor," he said in a melancholy tone, "this house is a very bad one."

"What reasons have you for saying so?" I asked.

"Because a spirit from the other world appeared in the orchard, which the natives say is the soul of a gentleman who died in this house some time ago. Iéqua (one of the carriers), on going into the garden at night, saw the spirit on the top of a heap of lime: he ran back into the house, and taking up an *assagai* returned to the garden, determined to attack the spirit. Luckily, just at the moment when he was about to attack the phantom, Macinda prevented him, by dragging him away; bidding him remember the great danger he would incur, should he perchance throw the *assagai* at the spirit, because it would rebound back on himself and kill him. Macinda then came into our room and shut the door, and the lad hid himself in the kitchen, where all the carriers gathered. As the door of this kitchen had no key or bolt, the spirit of the Dutchman entered in, and with its hands grasped the throat of the lad, intimating to him that he and all of us were to quit the house; and threatened that if on his return, he

should find us there, he would drag us all away into the other world."

I was much surprised with this narrative of Manova's. As I knew that the Dutch were very superstitious, I was quite convinced that this apparition was no more than an illusion inspired by fear, and this supposed haunting of my house was to me a subject of much amusement and laughter; but now that it was taking definite form, and had even grasped the throat of poor Iéqua, the case completely changed aspect, because Manova solemnly declared that they were all resolved upon not remaining in the house another night.

I tried to convince Manova and the rest, that this supposed phantom must be some person, who thus disguised himself as a ghost for some purpose of his own. I further urged that these apparitions of spirits were only falsehoods, believed in simply by ignorant people. I proved to them that a man once dead never more appears; but all my words and reasonings were useless to dispel the great terror which possessed them, and they were quite decided upon not sleeping in the house again.

The predicament in which I was placed was truly embarrassing, because I knew it was impossible to obtain another house in Zoutpansberg.

I remained some time pondering upon what to do; but nothing feasible suggested itself to me.

Then I grew wrathful at the wretch, who could be mean enough to disguise himself as a phantom, and

sow terror and insubordination among my negroes. I thought of nothing more than of catching him and making him pay dearly for the awkward position in which he had placed me. I therefore decided to await the wretch at midnight, and make him understand that his disguise of a visitor of the spirit-land, might have the doleful consequence of really making him depart for the next world.

It would not be a difficult matter to catch the fellow should he return, but my whole difficulty resolved itself upon the question of how to persuade the blacks to sleep in the house.

Fortunately a bright idea struck me, and I made this proposal to my people: "Our departure for Lourenço Marques cannot possibly be delayed for a longer term than a week. You are well aware that were it not for the dangerous state of the lands of Cossa, owing to the war which Mahuéoé has thought fit to make upon him, we should have started long ago. I am now only awaiting Mabana's return from the kraal of Mosila, to know the state of the war, and then we start on our homeward journey across the mountains. Meantime it is absolutely necessary for you to remain in this house, because you are well aware that it is impossible for me to obtain another; however, as you are so frightened of the supposed spirit, you will, from this day forward, sleep all of you in my room. I will place my bed across the door, so that should the phantom attempt to return in here, he will be obliged to meet me first, and then

I will show you that he is no spirit of the other world, but a veritable man of flesh and bones."

This proposal was accepted by the negroes, and they were quite satisfied to remain in my room during night-time.

I then proceeded to ask Senhor Simões to accompany me to the magistrate, to request of him some assistance, and his authority for taking certain precautions against this disguised wretch coming at night and alarming the blacks.

We both went to the magistrate's house, to whom I related the state of affairs. When I reached that part of my narrative, when the supposed spirit took hold of the lad's throat, the magistrate instinctively drew back and looked alarmed. "But, sir," I added, "I do not believe in ghosts, nor in spirits appearing from the other world, because the man who dies, never returns. To disguise oneself as a phantom is a very usual custom in many places, and is done for a joke to frighten children and ignorant superstitious people, but notwithstanding that it is done for fun, it has often been attended by fatal consequences. I do not believe that whosoever disguised himself as a phantom, to come to my house last night, did it merely with the object of frightening the blacks. He must have had some design in what he did, and this I cannot allow, because my people have remained terror-stricken to such a degree, that they refuse to remain another night in my house. I have induced them to sleep in my room, but should

this phantom appear again, I will be unable to restrain them, and I shall run the risk of their leaving me, and escaping to Lourenço Marques.

"In order to avoid any deplorable consequences, I come to-day, to request your assistance in preventing a recurrence of this affair. I have resolved on my part to watch all night, and should the phantom enter, I will use every means in my power to apprehend him, and thus prove to the negroes that it is no spirit of the other world, but a veritable mortal. Or, if things go to the worst, I may proceed to the extreme measure of firing upon him. Zoutpansberg is a small town, and within an hour, all the inhabitants will be aware that I have come to you for assistance, and that I intend to put an end to this affair."

I was well aware that the magistrate could afford me no assistance, and even should he wish to send some of the Dutch to patrol the house at night, I was quite certain that no one would be found in the whole republic with sufficient courage to undertake the singular task of watching visitors from the spirit-land. But I took this step of informing him of my intention, to avoid any responsibility, should serious consequences arise between my visitor and myself.

"If it is really a spirit who visits your house, rejoined the magistrate, "even should you fire upon him, it would certainly do him no harm, because he cannot die twice."

On concluding these words, both Senhor Simões and I burst out laughing, in which the magistrate joined through courtesy, but I was firmly convinced that he was a believer in spirits. I thanked him for his advice, and promising to act with all prudence, we retired.

I at once went home and told Manova what I had done. For six consecutive nights I watched, from eleven to three in the morning, but the phantom had the prudence to keep away.

About this time the Dutch went to war with Queen Mojaju and Cheluana, and my men asked leave to join the Dutch. I gladly gave them permission to go, for I was glad to rest from my enforced watching every night.

On the day they departed, Mabana returned with the welcome news that Mahuéoé and his hordes had retired from the lands of Cossa.

Mosila, however, sent me word that I had better be careful how I passed the lands of Palaúre, because he knew that his brother had told off three bodies of men to different parts of the territory to waylay and kill me. Also to avoid Moamba and take the road towards the mountains of Messuate.

I decided to depart as soon as my men should return from the war. Meanwhile I purchased a stock of sugar, coffee, biscuits, and other articles, suitable for bartering with the natives on my journey.

The Dutch returned after a few days from the war, bringing as spoils a great number of oxen, sheep,

and goats, which they had captured, also some 400 children.

The negroes were not in such fear of the ghost now that they had been to war, but they nevertheless slept in my room. On retiring for the night, I always enjoined Manova to wake me at once, should he hear any noise or footsteps in the house or in the garden.

On the last night but one of my leaving Zoutpansberg for Lourenço Marques, I was awakened about three in the morning by Manova.

I had given up the idea of capturing the individual who assumed the disguise of a ghost, lest in doing so any untoward event should occur; but meant to turn the affair into ridicule, should he again appear. With this object, I always left ready prepared by my bedside, a saucer with some tow, a flask of spirits of wine, and some cloves of garlic.

On awaking, I asked Manova what had happened, and in a low voice he requested me to listen to what passed in the garden. After a few moments' silence, I distinctly heard a long melancholy sigh proceeding from the garden, this sigh being repeated at intervals. I rose up immediately and bound my head with a white handkerchief. I then wrapped myself in a sheet and stuck a row of cloves of garlic in my mouth, and taking the saucer I poured the spirits of wine over the tow. Then bidding Manova to come with me, so that he might be convinced that it was no spirit, but a person in disguise that haunted the

place, I proceeded to the garden door. I cautiously opened the door and peeped out, when I saw a form standing on a heap of lime, some distance from the house. This form was enveloped in a sheet, his hat and head bound over and round the neck with a white cloth. I struck a lucifer and kindled the saturated tow, which threw up pale bluish gleams.

When Manova beheld the weird figure I presented in that light, had he not leaned for support against the wall, he would have fallen down from fright. I immediately walked out raising aloft the saucer of burning tow.

No sooner did the supposed ghost turn round, on hearing a muffled sigh which I uttered, and faced me, than he threw off his disguise and fled for his life, terror-stricken, across the garden and over the trench which separated my garden from the next property, leaping over it as well as he could and sped away without looking back. I called Manova to come quickly and see the fellow run. Manova, convinced now that it was no spirit, burst out laughing.

The spoils which the supposed ghost had left behind were a new cotton sheet, a large towel, and a high peaked hat. All these articles I gave to Iéqua, because he had been the one whom the spirit had grasped by the throat.

When we returned indoors, Manova awoke his companions and recounted to them what had occurred, which greatly amused them. The rest of the night they spent in talking and laughing over the ridiculous

discomfiture of this coward, who had disguised himself as a ghost.

When I recounted in the morning to Senhor Simões the events of the night he laughed heartily, for he had his suspicions that this individual was a Dutch merchant established in Zoutpansberg.

These suspicions proved well founded, for three months after I left the town, this very merchant purchased the house at an auction for one-third its value, as no one was found to bid for it or offer any price, on account of the supposed apparitions of spirits on the property. This man had disguised himself thus in order to inspire fear in such as attempted to take the house, with the object of obtaining the property for a low price.

This mean idea of his had had the desired effect, in spite of the terrible fright I gave him, and the risk he ran of being struck by the *assagai* of Iéqua.

CHAPTER IX.

Return journey to Lourenço Marques—Meet negroes of Cheluana—The corporal steals two native children—Encounter with the Vatua hordes of Mahuéoé—A crafty hippopotamus—A buffalo shows the natives the ford of the river.

EARLY in the morning of the 9th of June 1861, I quitted Zoutpansberg on my return to Lourenço Marques. On leaving the town, my men began to sing their songs of joy. There was something very sublime and touching to a civilised man, who understood the Vatua language, in listening to the songs of the savages, and it inspired respect for them. Their yearnings, and the joy which filled their hearts, found utterance, and from their lips poured forth a torrent of feeling words addressed to surrounding nature; and, even as though they there beheld the Infinite Being, they humbly implored Him to take them back safely to their fathers and mothers, their wives and little ones. The hope of soon beholding the beings they best loved swelled their breasts with joy. And thus they marched on joyously and full of fond hopes, content to brave all the many dangers which they well knew they would most assuredly meet with.

In the afternoon we reached the *praça* of Senhor Albazini, where we met the postman, who had been unavoidably detained there for two whole months, on account of the war which Mahuéoé was carrying on, which prevented him from safely proceeding to Lourenço Marques. This man was a European called José, and a corporal of the military staff in Lourenço Marques. He was a tall, good-looking, and well-made man of about thirty years of age. As soon as I came in, he requested of me the favour of allowing him to travel with me; a request which I willingly granted, as I was glad to have a white man for a travelling companion.

Our party, including José and four of his blacks, numbered eighteen individuals. We started on the following morning, reaching the kraal of the Chief Macia in the evening, where we purchased as much meal as we could carry, because we should have in future to travel through the bush in order to avoid the lands of Queen Mojaju and the Chief Cheluana, and through this route we should not find any villages or kraals at which to purchase food.

We proceeded on our journey for several days, making a detour to avoid the regular route, thus reaching a waterfall of the river called the Little Litave. Here we built ourselves a shelter with branches of trees, and kindled fires to boil meal in pots we had purchased in the kraal of Macia. These pots were carried during the journey slung to the

musket barrels of the hunters, and they were of much service to the negroes.

As I had a white man for a companion, I used to sit up late chatting with him. In this way we continued to travel through the bush, day after day, without meeting anything worth notice, until we arrived at a lonely spot thickly wooded with palm-trees, through which flowed a stream of limpid water. Here we halted and erected barracks with palm-leaves, while the carriers went on a little farther to get proper wood for their fires.

After sunset we saw an aged negro and a young lad approaching us. These men came and sat down by Manova, and conversed with him for some time. At length Manova rose up and came to me saying, "Senhor, the *melungo* (white man), who comes with you, is a bad man."

"Why so?" I asked.

"Because he and those he brings with him have robbed this man of his children; a boy and a girl, and this *melungo* intends to take them to Lourenço Marques unknown to you."

This old negro, it appears, was a native of the lands of Cheluana, who was concealed in this part of the bush along with his family and several others.

I felt so indignant at the base act of the corporal, that I had a great wish to abandon him there and then to his fate, but desisted from doing so, as it would expose him to great dangers, were he to separate from our company. I at once sent for him

for he was a little way from our encampment, with the evident intention of carrying away these children unknown to me, and selling them for a few pounds on reaching Lourenço Marques. This idea made me feel doubly indignant at his conduct.

After a while José arrived, and his countenance betrayed the duplicity he had been guilty of.

"Jose," I said, striving to moderate my wrath; "this negro has come here to complain that you have robbed him of two of his children. This conduct of yours is truly abominable. Perhaps your idea in doing so was to sell these innocent little ones, who are as free-born as yourself, for a few paltry coins. Such a proceeding on your part is most infamous. You should remember that we are fugitives from these very tribes you have robbed, and that were I to leave you here, as you deserve, they would return and destroy you as they would a tiger. Go and bring back these children at once, and I will return them to their father."

The corporal appeared to be thoroughly ashamed of himself, and, without saying a word, he went away, and a few moments after he sent the children by one of his blacks.

I delivered over these little ones to their father, begging him to excuse the mean conduct of the corporal, assuring him that until he came to claim them, I had not the least idea that such an event had taken place, and that I could not for a moment sanction or consent to such a vile deed. After these

explanations, I gave the old negro a *capelana*, and ten rows of beads to the little girl. He thanked me, and appeared to be well satisfied with me; retiring with his children and the lad who was also a son of his.

A quarter of an hour later the negro returned, bringing me the leg of a gazelle, which he had shot with an arrow that same day.

"*Melungo*," he said, "I bring you this meat in proof of my gratitude. In other parts of the land this meat would be worthless, but in the bush, where we are so far from habitations, it is of some value. As I have seen that *melungo* (white man) has a good heart, I have returned to warn him, when he starts on his journey to-morrow, to avoid the bush, and to take the road. You need not fear anything from our people, because they will do you no harm, for our chief has already sent an embassy to the Dutch to *pegar pé* (ask permission) to return to our kraals. The reason I tell the *melungo* to quit the bush and to proceed by the road, is that it is only by following this road that he will be able to ford the great river Litave. But I must also warn him that in the first town of Palaûre, about four hours' journey from the river, he will find a horde of Vatuas of Mahuéoé."

I thanked him for his timely advice and for his information about the Vatuas, and gave him another *capelana*.

After he left me, I cut two pieces of meat from the leg; one piece I gave the corporal, and the other I

reserved for myself, the rest I gave Manova for distribution among the hunters. My dinner that day consisted of a piece of meat roasted over the embers and some boiled meal.

After dinner I went to the group of hunters, to confer with them upon the route we should take on the following morning. I found them highly indignant with the corporal for his evil proceedings in stealing the children, but more indignant still with him because he had spoken ill of me. He had told my hunter, Macindana, that I was only a coward, and I had only delivered up the children through fear and cowardice, and that he was very sorry that he had come in my company.

I think the corporal must have quickly repented of his words on hearing the answer the hunter gave him: "We are the ones who are displeased with our *melungo*, for bringing with him a robber of men. Had you come alone with your blacks, the old man and his party would have shot you down like a dog." He turned his back and walked away.

Manova and the other hunters strove hard to persuade me to abandon the corporal and his four blacks, but I told them that some excuse must be made for ignorant people who knew no better. I made them understand that the white men who are bereft of education are as savage or more so than the natives of the interior of Africa. So I bade them not to be rude to the corporal, for I forgave him his words and excused his evil ways, as I felt

confident that he would not be guilty of another such act whilst he remained in my company, and that though I had repented of having allowed him to come with us, yet to abandon him in such a desert place as this was, would be as base an act as the one he had performed.

The hunters, however, refused to speak again to the corporal. I then conferred with Manova upon the expediency of taking the old negro's advice of proceeding by the high road, and not by the bush, in order to cross the Litave. Manova was of opinion that I must necessarily take his advice, because what he had said was really the case, and it would be very difficult indeed to find another ford; and that, as regarded encountering the hordes of Cheluana, we should have no longer anything to fear from them, because they had already sent in their allegiance to the Dutch.

Next morning I rose early and ordered coffee to be made, meanwhile I thoroughly cleaned my gun and examined every part to see that it was all safe and fit for use. This was always my first duty of the day, as it was also that of the hunters, who kept their muskets perfectly clean and bright. When the coffee was ready, I sent for the corporal to come and take coffee with me. He came after a short time, looking rather surly, but after breakfast he became more cheerful.

We started at six, making for the road through the bush for some four leagues (twelve miles), resting

then for about an hour before marching on to the river. Manova led the way, pioneering in front of us all; behind him I followed with my servant Martinho, who always when on the march kept close to me, for he carried a gun of large calibre, loaded with balls ready for my use, in case we should encounter unfriendly tribes. Behind me came the hunters, Macindana and Maxotil, followed by the corporal and his men, and then came all the carriers as an escort.

About mid-day Manova suddenly stopped, and raising his gun, called out, "Who are you?" At that moment from the bush on the right of us, and about a distance of one hundred yards from Manova, rose up a band of some seventy negroes, armed with shields and *assagais*. I at once knew by the *majovos* (dress of skins) they wore, that they were the Vatuas of Mahuéoé. To the question of Manova, some of the band replied "*Impi*" (war).

I ran up to join Manova. I pointed my gun at the band, Manova doing likewise with his, and then I shouted out to them, "If you advance a single step, I will fire upon you, and your chief will be the first to lose his life." I then intimated to them that they were to sit down for a parley.

By this time Macindana and Maxotil were already by my side aiming their guns at the enemy, and I was greatly surprised to find that my young carrier, the lad Iéqua, was standing along with us armed with a gun, for I knew very well that he did not

possess one of his own; and he also aimed at the Vatuas.

The threatening attitude which I and the hunters had assumed towards the rebel horde, caused quite a panic among the Vatuas, and they sat down. I then bade the chief to come alone into my presence. He came forward and advanced towards me with measured steps.

At this moment I looked behind me to see whether the carriers were ready, but I could see nothing of them nor the negroes belonging to the corporal; they had all fled away, the former leaving their loads, and the latter their firearms. This explained the fact of the lad Iéqua's having a gun, for he, seeing that these men had dropped their firearms, had taken one up and run to assist Manova. The corporal was standing about thirty paces from us, the butt end of his gun on the ground, and he leaning motionless against the barrel, his head hung on one side, and the pallor of death on his countenance.

The negro chief sat down before me, saying, "*Sáboná, ma-am-batabil*" (Good-day, *ma-am-batabil*). I asked him from whence he came, and where he was going to. To this he replied that Mahuéoé, on being informed of the war which the Dutch had made upon Queen Mojaju and Cheluana, had sent word to these two chieftains to offer them his lands in the event of their wishing to emigrate to them.

"This is a simple invention of yours," I replied.

"It is quite possible that Mahuéoé may have already had cognizance of the war, which the Dutch made upon these two chiefs; but I do not believe that you have had time to reach this, if sent by him for the object you state, even had you walked night and day. It is useless to conceal the truth from me, because I know everything. You were sent by your perverse king to Palaûre, with orders to explore the road in order to surprise and kill me. I also am aware that towards the side of Imbelule, there are two other bands sent by him, with the same intention as yours, to destroy me. Well now, go and tell Mahuéoé that you indeed surprised *ma-am-batabil* on the road, but that you had not the courage to encounter him, on account of the hostile attitude he assumed towards you and yours. Tell him, moreover, that it is easy to kill me and mine, because we are a small number, but that it would be necessary for you first to lose one half your men, and you yourself most probably would be the first to fall, as we should fire at you. Look! each of these guns, should we fire upon you, would kill five or six of your men, because they are each loaded with more than twenty balls.

"*Manga miungo*" (That which you say is untrue), he replied. "Mahuéoé is your greatest friend; he could not even think of doing you any harm. I assure you that my only object in passing this way is to go and speak to Mojaju and Cheluana."

"Be what it may," I said at last; "you may retire

with your people, but out of the track of the road and far away. I warn you that, should you march straight at us, I will fight you."

The Vatua rose up and bade us farewell. As soon as he returned to his men, the whole band rose up and departed, taking a circuitous route in order to avoid us.

We, however, remained in the same attitude of defence, until we quite lost sight of them. By this time the corporal had joined us, remaining, however, a little apart from me, evidently ashamed of the cowardly part he had taken. When we quite lost sight of the Vatuas, then the carriers and the corporal's men made their appearance. As it was imperatively necessary to start at once, I called out to them in rather angry tones to come on quickly. The corporal, on hearing these words, ran towards his men and fired a shot at them.

I felt so indignant at this brutal act of the corporal, that for a moment I felt unable to restrain myself, and I ran towards him to punish him; but I luckily stopped short, and only told him on approaching him: "José, this is the second base and cowardly act you have done since you were in my company. The third will oblige me to put aside all prudence, and the result may prove very disastrous to yourself. In all places it is indispensable to preserve order; more particularly is it the case here, and to maintain order it is necessary to have a head who knows how to make himself respected. From

this day forward, you must know that I am the chief of all the expedition, and therefore it is imperative that all obey and respect me,. and not practise any unworthy actions; otherwise, I shall energetically put down and restrain any insubordination, whether on your part or from the negroes. If you conform to this law, you may continue to travel with us; if, however, you are not satisfied with it, you may separate at once."

The corporal remained silent for some minutes, without knowing what reply to make. He at length excused himself by saying that he had fired the shot because he was so indignant that his men should have taken to flight, and abandoned their arms; but that in firing his gun at them he had had no intention of doing them any harm.

"Remember," I replied; "that no one has the power to restrain a sudden impulse of the heart. Terror took possession of your blacks and of my carriers, and they fled; this was very natural. But terror might have produced a worse consequence, by depriving them of all energy to fly or defend themselves. Now that it is all over, I hope you will behave yourself in future as a man of honour."

As soon as all our party were ready, we started, continuing our march for more than four hours across the bush towards the west. We then rested for half an hour, and went on our journey towards the river. About six in the evening, we came to the base of a great mountain, where we found excellent

water. Here we encamped in huts constructed with branches of trees, and reeds which grew near the water. This evening we finished our stock of meal.

After taking a cup of coffee with the corporal, I sat down by the group of hunters. Macindana was talking with Manova about the corporal, and was just remarking: "This *melungo ómáge* (white soldier) is no man; yesterday, when he stole the children, he boasted of being a brave man, and to-day, when we encountered the enemy, he was as weak as a girl."

Manova was laughing at Macindana's remarks, but the latter did not like to hear him laugh.

"You may laugh, Manova," continued Macindana; "but this is not a subject for laughter. Had he only betrayed weakness, it would not have much mattered, but he did worse, he proved to be an evil, badly disposed coward, when he shot at his own men."

"You speak like a child," rejoined Manova, still laughing; "did you not understand that he only fired off the gun with the object of disguising his own cowardice? He thought we had not noticed his own state of complete prostration from fear and terror."

The manner in which Manova had interpreted the conduct of the corporal in firing the shot amused me greatly, and I burst out laughing, in which Macindana could not at length help joining. Maxotil was also of Manova's opinion, and so Macindana agreed to look at the case in a ludicrous light, and they all joked and laughed about the valiant corporal.

As we had come to the end of our stock of meal, I arranged with the hunters that, as soon as we should reach the river Litave on the next day, they should go hunting, in order to provide food for our people.

I was so tired from our long march and the events of the day, that I went to bed very early, and slept soundly until past six in the morning. When I awoke, I found all my people up and ready to start. We left at seven, and reached the river Litave at eleven, where we rested during the hot part of the day. Macindana and one of the carriers, after resting half an hour, walked down to the margin of the river to find out where the river was shallow enough to allow them to ford it.

After three-quarters of an hour, the men returned without finding any way of crossing over. We decided then to continue our march up the river, until we should find some practicable ford. We marched on for an hour and a half without discovering any place to cross the river. The whole expanse of water was dark, which was a clear proof that the river was very deep. As we observed on the banks many footprints of different kinds of animals that had come to the river to drink, we remained on this spot in order to forage. Manova and Maxotil at once started off, while Macindana remained to direct the men in the erection of *palhotas* (huts). When the men were about to commence building the huts for the night, we heard, from the

upper side of the river, the tremendous snort of a hippopotamus. I at once took my gun and went with Macindana to welcome this prince of the rivers. We found him about 400 yards from our encampment. I certainly did not expect to find a river-horse in this spot, because there were many rocks in that part of the river, and the current dashed against them and cascaded from one to the other with tremendous uproar.

The animal was in a sort of basin formed between two enormous rocks, which rose up to a considerable height above the surface of the water, and looked like two impregnable castles. Now and then we could see a little bit of his head, rising above the surface. I prepared to shoot, but the crafty hippopotamus did not give me time to aim, but would dip down his head. After doing this several times, I fired a shot, but without hitting him. As two of the carriers had now come up to me, I bade them and Macindana rise up as soon as the animal should appear, and then retire from the spot, as though they meant to go away altogether. Meanwhile, I went and hid myself behind a rock that stood on the river-side, about twenty paces from the water's edge.

When the crafty animal lifted his head again out of the water, the men rose up to go away. The hippopotamus dipped down his head, and a few minutes after rose up again, when, perceiving that the men had quite gone away, he lifted his enormous head quite out of the water, looking round

until he espied the negroes, who were now some distance off, and fixed his whole attention upon their retreating forms. Then, taking advantage of the excellent position in which he was placed, I aimed between his ears and fired. The animal slowly fell into the water, an evident sign that he was mortally wounded.

When Macindana heard the report of my gun, he returned to me to know whether I had hit the animal.

"I have killed him, as sure as possible," I replied. The hunter was very much pleased, and said that perhaps it would be better to shift our encampment to this spot, in order to watch the animal when he should rise to the surface of the river.

I agreed to his proposal, and sent him at once to the camp to request the corporal to come and the carriers to bring all the baggage. As it was already dark, I ran back with the two blacks who were with me, and we all quickly returned together.

Manova and Maxotil had found some game; and the latter had killed a goat. It was fortunate that this was a she-goat, because had it been a male, the hunters would have been unable to eat any of its flesh or that of the hippopotamus, which was a male also, for the *gagao* or oracle had forbidden them to touch the flesh of a male animal unless they first ate of that of a female. It would indeed have been deplorable had these two animals proved to be males, because in that case they could not, on any account,

have acted against the injunctions of the oracle, though they might have had to go without food for three days.

We did not erect any shelters in this spot, but camped under the trees; and, after the fires were kindled, I divided the goat among my people, and the corporal and his men, for them to cook it.

On finishing their meal, Macindana went to the river to observe whether he could see anything of the river-horse. Although the night was clear, we could not distinguish anything on that part of the river, owing to the shadows which fell from the rocks on the water.

According to my usual custom, I went to chat with the hunters, until past eleven, when I retired to bed. Macindana then went to the river to give one last look, and a few minutes after he called out, "*Infugo ácóne*" (Here is the river-horse)! All the men rose up and ran to look at him, I following them.

The wind had driven the animal to within four yards of the shore; it was lying on its side, and although the current was very strong and it was close to land, yet the beast could come no nearer, because it had stuck among the rocks and stones.

The men wanted to drag it on to land, but hesitated to do so, dreading lest the crocodiles should attack their legs; and though it was unlikely that crocodiles would be found in that spot, they prudently resolved to wait until the morning. It

was nearly midnight when we returned to the encampment for the night.

On awaking at half-past five in the morning, I found that the men had already gone to the river to try and drag the hippopotamus to land. But though they strove hard to do so, they could only succeed in landing one-third of his body. They therefore cut off what they could of the animal, severing his head with the axes used by hunters in removing the tusks from dead elephants. They were then able to drag the rest of the animal further to land. When they had cut up the loin on the upper side, and removed the heart, liver and entrails, they abandoned the rest of the animal. The men were highly pleased, and set about cooking their meat, boiling some in their pots, while the carriers boiled the tripe and part of the meat. The natives ate but little of the meat, as they far preferred the tripe and liver and heart. I had a piece of loin roasted for myself, which I found most excellent, and I finished my meal with a cup of coffee.

At nine we started, walking on until three in the afternoon, without being able to find any possible way of fording the river. We began to grow anxious, for we had deviated nearly twelve leagues (thirty-six miles) from our road.

For a mile and a half before us, nothing was seen up the river but rocks. The noise of the water, as it dashed in among and over these rocks, falling in large cascades, was perfectly terrifying. At twenty

paces off we could not hear each other's voices. It was just possible to cross the river at this point, but at the same time we should run a great risk; for were we to lose our footing for a single moment, we should be irrevocably lost, as we should at once become ingulfed and carried away by the waves, caused by the water falling down the rocks, and by the strong current of the river. We therefore went on for a little way, and came upon an extent of sandy beach. Supposing that we should soon find a ford across this sandy part, we hastened our steps. The river was certainly shallow at this point, but seeing a bed of reeds farther on, we judged that we might perhaps discover a more shallow part, so we proceeded to explore this bed of reeds.

On coming close to the place, a buffalo suddenly sprang out from among the tall reeds, and escaping along the bank, up the river, crossed over to the other side, working its way among the rocks which stood about 400 yards from the bed of reeds.

And this part of the river was certainly very shallow and the bottom smooth sand, but we observed that it was inhabited by a great number of crocodiles of enormous size. We at once gave up all idea of fording the river at this point, though annoyed at having spent the whole day in a fruitless search.

Manova noticed my annoyance, so he came up to me and said, "*Melungo*, do not be distressed, because this very day we shall pass over to the other side."

"Where are we to ford the river?" I asked. "It is impossible to do so, on account of the crocodiles."

"*Melungo*," he replied, "the buffalo who sprang out from among the reeds will show us the way to do so. Wild animals are the real pioneers of the different fords of rivers. See him now—how, finding himself between two enemies both good judges of the flavour of his flesh, he has rightly judged from which of the two he apprehends the greater danger. To save himself, he must pass either the crocodiles or the men. Along the river he must necessarily be caught by the crocodiles, therefore he prefers to encounter us, and cross over to the other side between the rocks, where he well knows there is no danger; that is to say, where there are no crocodiles."

On watching the animal creeping over, I noticed that the water only reached up to his body.

We no longer hesitated to cross the river, but walked up to the place where the buffalo had effected a passage. The hunter Maxotil was the first to explore the river; he crossed over to the other side, and returned to us. The water at the deepest parts did not reach to his waist. We then all forded the river; in many places we did not even wet our feet, for the stones and rocks, through which the river flowed, were above water, and it was only in the middle of the river, where there were two deep sorts of basins, that the water reached up to the waist. It was, however, necessary to step firmly,

for the current was very strong, and at times made us stagger.

It was six in the evening before we reached the other side of the river. We were all exceedingly pleased to find ourselves at last safely on the opposite shore.

We at once proceeded to erect shelters with the reeds growing by the river-side, after which the men collected wood and lit their fires. They then filled their pots with as much meat as they would hold, and commenced their cooking, and while the pots were boiling they broiled bits of meat on the embers.

On the following morning we started at six, taking the east-south-east route, which was the way to Lourenço Marques; Manova, as usual, heading the party.

CHAPTER X.

A famished lion—Vultures, useful to travellers—Different species of lions in Eastern Africa—A fortunate meeting—Wounded buffaloes more dangerous than lions.

On commencing this day's march, one of the negroes, in the corporal's company, came forward to say that he would lead the way, as he knew that part of the bush very well, having often traversed it when accompanying ivory buyers. Manova therefore condescended to entrust to him the route to be followed, though, when he thought proper, he would bid him go to the left or to the right. This new pioneer advanced to the front of us highly pleased, all the time singing snatches of songs,—the words of which bore some allusion to his travels through the bush,—and boasting that he had a thorough knowledge of all its paths and roads; and when the distinct roar of a lion was heard in the distance, he commenced to improvise verses to the king of the forest. At times he would call the lion, as though the animal could hear or understand him, to come and partake of some of the flesh of the river-horse; at others he would challenge him to come and fight. As it was natural to suppose, we were all laughing at

his jokes and his songs, for he never ceased singing, addressing the animal at one time in endearing tones and at another in reproachful terms.

In this way he proceeded for a quarter of an hour. The lion then roared again in a perfectly thundering manner, this time nearer. Our new pioneer suddenly hushed his songs, and considerably lessened his pace. Maxotil, who walked behind Manova, now cried out "Tindavine" (the name of our pioneer), "why have you stopped your songs and slackened your pace? It would seem as though the roar of the lion had rather frightened you!"

The pioneer did not answer a word, but continued to march on. A few moments after, the lion roared a third time, but not so loudly as before; it was a smothered growl, a clear indication that he was close upon us. The man then stopped, put down his baggage and sat on the ground.

Manova, who was walking behind, then asked him why he had stopped.

The man replied that the road was blocked up.

"Blocked up by whom?" demanded Manova.

"By the lion, who is close upon us," cried Tindavine.

We all looked right and left, before and behind, but we could see nothing of the lion. From this moment our pioneer declined to lead us on our route, and retired to join the escort of carriers at the rear, Manova then once more taking the lead.

When we reached the top of a hill which rose

before us, close to where the negro had halted, we saw in front of us the king of wild beasts. He was sitting on a level extent of ground about 400 yards from where we stood, his head raised up, and his glance fixedly directed towards us. With characteristic prudence, Manova wished us to leave the spot, but I was so desirous of seeing this lion in its perfectly savage state, that I resolved to approach him.

Manova strove as much as he could to deter me from doing so, with many prudent counsels, such as, that hunting these animals was always fraught with much danger and no profit, since its flesh was useless as food. Hunting the elephant, though perhaps attended with greater danger than hunting the lion, was certainly profitable, and therefore that they willingly exposed themselves to its dangers. That, of course, when lions approached their dwellings, they had no option but to attack them, in order to defend their cattle, which the thief intended to steal; but that here in the bush, where no such motives existed, it was worse than useless to expose ourselves to danger.

"You are quite right in all you say," I replied; "yet I much wish to have a close view of a lion. I am well aware that we expose ourselves to a great danger, by approaching this terrible beast, but I feel enough courage to face him, as well as perfect confidence in your bravery, and in my gun. I know that it needs great courage to come near a lion, and

above all things great prudence in shooting him; but without courage, which is the first quality necessary in a hunter, you cannot possess the second, prudence and a steady aim. I feel myself, at this moment, with sufficient courage to encounter him. Besides which, I know very well that the first shot must prove fatal, or else we shall be torn to pieces, even should he be pierced through with four balls. Therefore it is necessary to aim at his head, which is the part in which he must needs be hit, if the shot is to prove fatal. The head of the lion is so enormous that it is not easy to miss it, if we proceed cautiously."

The hunter, seeing that I was not to be deterred from my purpose, said no more, and prepared to encounter the beast.

We advanced to within one hundred yards of the lion. The corporal with his blacks and the carriers then sat under a tree, while only myself and the hunters advanced towards the lion. When we were about seventy yards from him, we prepared our guns and slowly walked on. The brave animal never took his eyes off us, but still remained sitting.

On reaching to within a distance of forty or fifty yards, the lion rose up and walked three steps towards us, meanwhile looking at us with a terribly menacing expression of eye. He was indeed a tremendous animal, and quite the size of an ox. The hunters declared it was the largest they had ever seen. The mane, which was nearly black,

mingled with a few yellow hairs, was very long, and covered the whole body down his sides, and fell about his feet, reaching to the ground. The ears could scarcely be distinguished among the long coarse hair, and from between this close matting of hair, gleamed two fiery eyes, that seemed to flash red flames, and were truly terrible. But on we went till within twenty-five paces of him, and then stopped. The lion began to growl in a protracted manner, agitating himself in a terrible way, and his roars then swelled to such a pitch that they were like thunder. For an instant he turned his head away from us—perhaps to see whether he was surrounded by other men—but he quickly returned to look at us with all his native pride. He then commenced to take short steps backwards and forwards, but his little promenade never exceeded nine steps at a time. Then for a moment he would stop in his walk, and cast upon us a threatening glance; but the lion, notwithstanding his immense and singular strength, cannot support for any length of time the penetrating eye of man; when he courageously and steadfastly looks at him, the lion gets quite disconcerted. Every time that this lion looked at us, he would recede a few steps backwards, evidently annoyed that he could not withstand the eye of a creature who was a hundred times less powerful than himself.

This lion was an old one. His ribs were very prominent, his flanks drawn in, which clearly proved

that he had been short of food for some time and well-nigh famished. Twice I aimed my gun at his great head, but the instant I was about to pull the trigger, he would turn away his head. The third time that I aimed, he stopped short and lowered his head ready to spring upon us, but as we all raised our guns, the animal changed his mind and continued his little walk, stepping in a proud manner on the ground with all the haughtiness of a victorious warrior.

The picture before us was certainly engrossing and grand. Indeed so absorbed was I at that moment in watching the proud movements of this terrible beast, that I altogether forgot the danger in which I was placed.

A fourth time did he stop at the end of his short promenade, and this time he merely turned his head to look at us. I then raised my gun and was just about to fire when he turned his back and slowly retired from the field, giving out such a tremendous roar that the very ground seemed to shake beneath our feet. Much to our grief did we see him disappear, safe and sound, on account of my excessive prudence in not shooting him at once, without waiting for a more favourable opportunity. I certainly ought to have shot him on the second or fourth time that he stopped to look at us, for both times he lingered more than five seconds, a sufficient time for aiming at and shooting him.

Macinda then summoned together the carriers,

and we started on our march, reaching at eleven A.M. a fall of the river Litave, where we rested during the hot hours of the day. Feeling hungry, I had a piece of meat roasted, while the negroes ate what they had brought ready cooked, and then we went on again until six, when we reached a spot where it was completely covered with gigantic trees, and we could not erect any shelters owing to not finding any small bushy trees.

The next day we continued our journey, stopping at five in the evening, when we perceived a perfect cloud of vultures hovering in the air around us. These birds would descend to the ground and then rise up again. According to the accounts which the natives give of these birds of prey, their presence is always a proof that some dead animals are to be found near the spot.

We decided to explore the place, for the meat of the hippopotamus we had brought with us was nearly all consumed, and indeed little enough of anything remained for our meal that night. Therefore we struck our camp a little farther on, in a spot where there was some water, while Manova and three of the carriers departed to the other part, over which the vultures hovered. After a short time, Manova returned to tell me that he had found a spectacle never before seen by him during his whole experience as a hunter. A *tuongonhe* and two lions lying side by side dead.

I at once started with him to the scene, where a

fierce battle had evidently been fought, for it was quite certain that both lions could only have succumbed after a terrible fight.

The sight which they presented was certainly a singular one. One lion was stretched full length on the ground, its huge jaws opened wide, while by his side lay a *tuongonhe* half devoured. The second lion was lying a few yards from the first one; his sides were fearfully gashed, and a deep lacerated wound between his shoulders, where the enemy had inserted his teeth. The ground all about the beasts was pawed up; evident proof that a fierce struggle had taken place.

The first lion had certainly received some gashes on his ribs, and had a slight wound on the shoulders. Evidently this one had proved the victor, yet he was dead. Could it possibly be from the slight wounds he had received?

We could not account satisfactorily for his death. Remarking, however, that his mouth was open to an extraordinary degree, and that his tongue was protruding, Manova proceeded to make a most minute examination of his mouth, and found that a large bone had stuck across his throat.

No doubt these lions had both attacked the *tuongonhe*, and they evidently fought for their prey until one fell. The victor, perhaps famished, set at once to devour the *tuongonhe*, and in doing so, had eagerly swallowed a bone which had stuck in his throat and caused a fearful death. The two lions lay un-

touched on the ground, proving that their encounter had taken place during the early morning hours, for had the fight occurred in the night, the hyenas would have devoured them.

The men conveyed to the camp what remained of the *tuongonhe*, leaving the lions for the vultures to banquet upon.

These lions belonged to a different species from the one we had encountered the previous day, these having the mane entirely yellow.

During my travels in Eastern Africa, I met with five different species of lions. The specimen we met with on the previous day belonged to the largest of these five species, and is only found in the lands of Palaúre Changano and in the mountains of Messuate. As these lions are very bulky and heavy they generally hunt the buffalo, because these animals are less swift of foot than the zebras, *tuongonhe* and other animals.

The second species, which includes the two we found dead, are about the size of a three-and-a-half-year old bull. These also hunt the buffalo, but they prefer, however, to hunt the *tuongonhe*, the zebra, and other wild animals, on account of the greater resistance which they meet with from the former.

Those lions which belong to the third species are smaller, but bolder than the above; their mane is long and black as in the first species. These occasionally hunt the buffalo, but prefer other

animals, as in the case of the second class. The fourth class are exactly similar to the second species, but much smaller.

But it is the fifth species which exceeds the whole race in ferocity. The mane is short and yellow, but fine and silky; the ears small and pointed. They are about the size of a small bull.

We were very grateful to the vultures for the especial favour they conferred upon us in showing us where to find the dead *tuongonhe*, because, without this addition to our stock of meat, our men would have suffered hunger. It is in this way that birds of prey are often of service to travellers when traversing regions unknown to them, or uninhabited.

The next day we came at mid-day to within a few miles of the first kraal of Palaúre, where we had passed the night, when we crossed the Imbelule on our outward journey.

It was in this town that I had been warned I should meet a horde of Mahuéoé's in wait for me, according to the information Mosila had sent me. For this reason we decided to proceed as near as possible to this kraal, without entering it, and encamp in the bush, so as to take the road very early in the morning. We encamped, therefore, near a large spring of water, which descended the slope of a mountain. The kraal of Palaúre lay about a mile from our encampment. Macindana went to explore the whole distance between us and the road, in order to find some

distinctive marks by which to track the route, should we be forced by circumstances to start during the night. After a quarter of an hour, we discovered towards the side of the town, a negro and a negress, who were breaking up the stalks of *mapila* grain (a kind of small Indian corn, about the size of pepper-corns). We at once stooped down among the grass, in order not to be seen by them.

We were far from satisfied at this state of things. Had these negroes observed our presence, we should most certainly be lost, for they would at once inform the chief of our arrival, and, as a consequence, the Vatuas would surely come to know that we were in the neighbourhood.

Under these circumstances, our only chance of saving ourselves was to call these two negroes and tell them our motive for not entering into the town. As our new pioneer spoke the Beja language, we delegated him to go and speak to them and explain all. This commission he executed with much intelligence, for, after a short time he returned, accompanied by the two natives.

The man proved to be an acquaintance of mine; for it was he who had sold me the pretty nest of the cotton-bird, on my former journey. He welcomed me very cordially as an old friend. The negress also appeared pleased to see me.

I then explained to them the motive which compelled me to encamp in the bush, asking him at once whether the Vatuas of Mahuéoé were in the kraal.

They replied in the affirmative, adding, that they had been in wait for me for more than a month.

After I made them understand the great danger I was in, should the Vatuas know of my arrival, I requested them to keep this affair a secret from them. This request of mine was accompanied by the present of a *capelana* to the negro, and three more for the chief, whom he was to inform of our arrival, and of our reasons for hiding from the Vatuas. The woman was also propitiated by my giving her a few yards of cloth, a bunch of *missanga* beads, and two rows of blue beads.

They both departed very well satisfied, assuring me that no one, with the exception of the chief, should know of our arrival. The negro on departing gave Manova a sign, by which we should know when they returned, so as not to be alarmed.

Three hours later these natives returned, accompanied by the son of the chief and two young girls. The man brought a large *cherundo* of meal, and each of the girls a potful of *ubsua* (stiff porridge). This was a present from the chief, in grateful acknowledgment for the *capelanas* I had sent him.

The chief sent me word that I might safely rest for the night, because the Vatuas knew nothing of my arrival, but at the same time he warned me that I had better depart very early in the morning, because the Vatuas were in the habit of sending one half of their number every morning at dawn to reconnoitre on the outskirts. The son of the

chief placed at my service the negro who had sold me the nest, so that he might show us that night the way to the river. He then retired with the girls.

I divided the meal among the men, reserving part of it for myself and the corporal. The meal porridge, called *ubsua*, was very well prepared and deliciously flavoured with oil of *ucanha** kernels.

We slept but little more than three hours. At three in the morning, we were already on the march, and although there was no light, the night was lovely and we safely reached the river by half-past five. I then dismissed our guide, thanking him very warmly for the good service he had rendered us; an acknowledgment which I accompanied with a present of a *capelana*, and five rows of blue beads. He watched us, however, until we had crossed over to the other side of the river, and then bade us farewell.

When once on the opposite side, we judged ourselves safe from all danger, as regards the Vatuas of King Mahuéoé, who were in Palaúre. We continued our march until late in the afternoon, resting only for a short time during the day near a waterfall of the river Imbelule.

* *Ucanha* is a fruit which is much used by the natives for making fermented drinks. It has a kernel about the size of a peach-stone, containing two almonds within it, from which they extract a very fine oil of a delicious flavour.

The next day we had to go hunting, because we had nothing to eat. Fortunately we were in a part of the country where buffaloes abounded. Hunting the buffalo, although it is, after lion and elephant hunting, the most dangerous of sports, is at the same time easy work, because this animal may be shot at when quite near.

Manova and Macindana went to the right, while Maxotil went to the left, seeking traces of the buffalo. After less than an hour, Maxotil found recent tracks of these animals. The buffaloes could not be far distant, for this was the time of day when they usually pastured. Then, bidding the corporal remain with the carriers, I started with Maxotil to follow the track of the animals.

And in truth they were not far distant, for we soon came upon a herd of five buffaloes. As the wind was blowing from us, we had to proceed in a semicircle round them so that they should not scent us. When we were about one hundred and twenty yards from them, we arranged not to open fire until we should all be in a position to fire each at a different animal. Then we followed the track until we reached to within thirty-five yards of the buffaloes, when we sat down on the ground. Manova was forty paces from me, Macindana fifty from Manova, and Maxotil nearly a hundred to the left of me. We all aimed, but Maxotil was the first to fire, and this prevented the others from firing, because all the buffaloes sped away on hearing the report of

his gun, with the exception of the one which had been wounded.

The buffalo shot by Maxotil fell to the ground, but rose up in a moment, and turned to attack the hunter, who dropped his gun and ran to the nearest tree to climb it; and indeed he was only just in time to save himself, for the buffalo had actually reached near enough to touch his legs, in the act of scrambling up the tree. The animal glanced furiously at him, uttering a terrible roar. Then he turned towards Manova and myself, and ran full butt at me. I looked behind me to see whether there was a tree near, but unfortunately too great a distance intervened between me and the nearest tree; and I therefore could not escape the buffalo.

The position I was placed in at that moment was certainly perilous in the extreme. Were I to fly from the animal, it would be certain death; if I waited for him to come, the danger was very great, because, even should I hit him in the head, the ball could not penetrate on account of the whole head being encased by a hard horny crust. It is only between the eyes that there is a small cavity through which a ball may penetrate. My only chance of saving myself was to hit this vulnerable spot. To do this it was imperative to forget all idea of danger, and to invest oneself with great presence of mind, because it was only by doing this that I should be able to take steady aim; and,

happily for me, good fortune favoured me in these particulars.

I calmly awaited the buffalo, who was coming towards me at full speed, running far more swiftly than the bull when pricked at a bull-fight. When the animal was about thirty paces from me, I aimed at this spot between the eyes, but I did not fire until he was close upon me. The ball penetrated the cranium, and the animal fell lifeless at my feet.

Manova ran towards me, exclaiming, "Thanks, *melungo* (white man), for killing this terrible animal, When I saw him running towards the senhor, my heart beat so fast that it almost jumped out of my breast. Had you had the misfortune to miss the spot in the buffalo's head, and had the animal caught the senhor, my grief would have been as great as when I lost my father."

Maxotil and Macindana also came running towards me, manifesting the most unbounded joy and gratefulness at my safety. These sincere demonstrations on the part of the hunters touched me very deeply; so much so, that I was unable to speak a word of thanks. For some time they altogether forgot the buffalo, in their joy of beholding me safe and sound. This event clearly proved to me in a most gratifying manner how much they loved and esteemed me.

Congratulations over, Macindana said to me: "Truly the senhor has great courage, otherwise he most certainly could not have killed the buffalo,

because it was necessary to be very steady and firm when aiming."

"Now, my men," I said, "the danger is all over; let us speak no more about it, but let us commend the beast who has afforded us some food. Is it not true that you are hungry and are ready to take indemnity for the fright the buffalo gave us, by making a good meal of his flesh?"

The hunters assented, laughing heartily, and at once laid their guns against a tree and proceeded to skin the buffalo.

The ball had entered the farthest extremity of the vulnerable spot between the eyes. Had it been but half an inch higher it would have hit the horny part, and then most probably this ball would not have even succeeded in stunning the animal. The ball from Maxotil's gun, had hit him on the neck, close to the shoulder-blade, and pierced it through.

When the hunters had begun to cut up the animal, they were joined by the corporal and the carriers, who at once fell upon the beast cutting it up with their *assagais*. And in good earnest, for they were very hungry.

As I have said before, the buffalo is of all large animals the easiest to kill, because he can be fired at within a very short distance, yet, under such circumstances as I have described above, hunters run considerable risk and danger when hunting them:

When these animals are found in large herds,

there is no danger in firing upon them, because in that case the wounded animal takes to flight along with his comrades; but when they are found singly or in less numbers than ten, the buffalo that has been fired at, unless he is mortally wounded, will at once turn upon his assailant, and should the hunter unfortunately not be sufficiently near a tree for him to climb quickly, the result is always fatal to him. Hence, in meeting with a single buffalo, the hunter must proceed with great caution, aiming steadily and without precipitation, so that the ball may be sure to prove fatal. The top of the shoulder-blades is the proper spot to aim at, because the ball then penetrates to one of the most essential parts of its vital organism. The breast is the surest part to aim at, but in this case it is necessary to calculate the distance very accurately, so that the ball may pierce the lungs and heart. In a word, to be a good expert hunter of the larger animals, such as the buffalo, the lion, the hippopotamus, the rhinoceros, and the elephant, it is absolutely necessary to possess great courage and coolness, to be a good marksman, and to know something of their anatomy; particularly in hunting the elephant, which is the most difficult and dangerous of all.

And while the men are skinning and cutting up the buffalo, preparatory to cooking and drying the meat, I will give my readers a description of the elephant and the manner of hunting this animal.

CHAPTER XI.

Elephant hunting — A visit from vultures — Macindana meets natives — A panther catches a gazelle — A band of lions facing a herd of buffaloes.

INDEPENDENTLY of the immense superiority in strength which the elephant possesses, in comparison, not indeed with the buffalo—which is in proportion to the elephant like a one-year-old lamb by the side of a buffalo—but with the rhinoceros and the hippopotamus, both of which are colossal animals, although much inferior in size—the elephant possesses also much more vitality than any of these other animals. An elephant, though he be wounded in the heart, does not die at once, but continues on his legs for more than half an hour, walking slowly, and then falls only when life is quite extinct.

When pierced through the lungs by three, four, or more balls, he is known to live for more than four hours, and even when thus wounded he will run a distance of two leagues (six miles) within an hour, tearing before him everything he meets with.

He is very fond of the green bunches of Indian corn and millet. During harvest-time, when the corn is ripe and exposed, the natives of the interior of Africa,

who do not possess firearms, experience much trouble and loss from the elephants, who constantly devour the crops.

Their manner of scaring away the elephant is very singular. The natives run up to the animal, making a tremendous uproar, as they are convinced that by this means they induce the elephant to go away; but the animal does not pay the slightest attention to all this noise, and continues tearing with his trunk the heads of the Indian corn, which he puts into his great mouth and eats with perfect composure, looking meanwhile at the negroes with indifference. They then resort to a cunning stratagem by which they always succeed in making the elephant retire, but unfortunately not before he has devoured a great part of their corn. They burn pieces of skin and leather, which they put on burning faggots and then they place these close to the animal and to the windward of him. Scarcely does the smell reach the nostrils of the trunk, than the elephant instantly departs at full speed.

Excepting the corn which he steals from the natives, the whole food of the elephant consists of branches of trees, which he eats, wood and all. He generally chooses closely wooded places when seeking food. When hunters happen to shoot these animals in such places, the elephant in his hurried flight makes a terrific noise, as he tears up the trees with his trunk and breaks them down with his body.

A thousand men in a forest with hatchets in hand felling down trees, do not produce so much noise as an elephant does when he attempts to escape through a well-wooded virgin forest.

The elephant is truly a colossal animal. Those who have only seen these animals in Europe can form no adequate idea of the enormous proportions to which the elephant of Eastern Africa attains in a state of savage freedom. His legs are four huge columns: the diameter of the soles of his forefeet, which are circular, is larger than that of a five-gallon cask. The hind feet are in shape somewhat like those of man, and the superior part of the trunk is as thick as the middle part of a quarter cask, this trunk being elastic and capable of extending and contracting. The ears are three yards long and about the same in breadth.

During a hunting expedition which I made between Sofala and Inhambane, in the year 1864, I had the curiosity to measure the first elephant killed on that occasion, and which proved the largest of all we destroyed. From the sole of the foot to the top of his back it measured thirty-eight *palmos* (spans of nine inches). As I had to get up on the top of his trunk to measure him, I may have made a mistake of some four *palmos*, certainly not more, therefore I can safely state his height was not less than thirty-four *palmos*, or twenty-five feet, six inches. One of the tusks weighed 114 lbs., and the other 109 lbs.

I remained three days at the place where this elephant was killed. My hunting party on that occasion consisted of 160 negroes. Each of these men I calculated did not consume less than sixteen pounds of meat per day. This calculation is not overdrawn, because the men had nothing else to eat, and it must also be borne in mind that the meat was broiled on the embers, a process of cooking which considerably diminishes the weight of meat. On this occasion a force of Vatuas of Mosila, consisting of eighty men, happened to pass at the time, and remained with us two days to eat of the elephant. When we left the place, my men and the Vatua troop carried away quite an *arroba* (25 lbs.) each, and still they left behind them nearly one half of the elephant. By this calculation I can positively say that the weight of this huge animal could not have been less than 1500 *arrobas* (nearly 335 cwts.).

I have occasionally read in books the descriptions of fights between *two* rhinoceroses and an elephant. These accounts are only tales of imagination, written by persons who have no knowledge whatever of these animals. If even a number of rhinoceroses attempted to attack one of these elephants they would all be annihilated by him. The elephant would do no more than wrench a tree with his trunk and with it strike down one or two of these animals at a blow; and, if there did not happen to be a tree near at hand, he would trample one down with his powerful feet, while with his trunk he would strike

another to the ground. The rhinoceros, on his part, might perhaps wound with his horn the body of the elephant, but it would have no more effect on the elephant than the prick of a pin in the thigh of a man. All animals, on seeing an elephant, take to flight immediately, although he never pursues any animal, with the exception of the hippopotamus and the lion, against which he bears an extraordinary hatred.

This hatred to the lion arises from the fact that this animal has the audacity to attack the young elephants, but in spite of the great caution which the lion uses when he lies in ambush for a small elephant, it sometimes happens that the lion has not time to take to flight, before he is captured by the mother, who at once dashes him to pieces against a tree.

But the reason for his persistent hatred of the hippopotamus, to the extent of pursuing him down to the water and even entering into the river in pursuit of him, is unaccountable. If the hippopotamus were a carnivorous animal, or ever attacked young elephants, there might be some reason for this hatred and persecution; but the river-horse is neither carnivorous, nor does he attack any animal except the lion, when he comes across his path.

The elephant is of all animals the one which more nearly resembles man in its extreme love and care for its young; in the length of time it takes to attain adult age, and in many traits which show

a superior intelligence to the rest of the brute creation. The female elephant takes as much care of her young ones as a human being can do, and spares herself no pains until they attain an age when they are able to procure food for themselves. When she ceases to suckle her young, she begins to feed them with roots, which she first chews into a pulp and then puts it into their mouths. And when they are well able to feed themselves, she leads her young ones close to small trees of tender growth, and there teaches them how to procure their food. Every day she takes her little ones to the river to bathe, during the first years of their lives, and though she may have several young ones of different ages, yet she impartially dispenses her love and solicitude to each and all of them. Young elephants always follow the mother until they attain adult age; this takes more years than in man.

In order to hunt this colossal animal, it is necessary to be furnished with powerful guns of a calibre of four to six balls to the pound. And the hunter must approach quite close to the elephant to make certain that the ball penetrates his body; the usual distance being from fifteen to forty paces at farthest. Should the hunter fire from a greater distance than forty paces, although the ball might very possibly pierce the skin, yet it does not enter sufficiently far to wound any vital part. The head of the elephant is very hard, and a ball takes little or no effect on it, the only vulnerable place being

the spot where the tusks spring from the head, and should the ball here penetrate but half an inch, the animal falls lifeless.

The hunter should approach the animal against the wind, because then, although the elephant may see the man, he does not attack him, nor run away; but should he scent the hunter, then the animal invariably attacks the man. In that case the hunter must throw down his gun and run quickly from tree to tree right and left; this disconcerts the animal and prevents him from catching the hunter. On calm days, when there is little or no wind, it is very dangerous to hunt the elephant, for he possesses a very keen sense of smell, and scents the hunter while still at a considerable distance, when he starts at once in pursuit. But on very windy days there is little or no risk in hunting these animals, for, instead of his pursuing the hunter, he then runs away from him. The elephant becomes enraged only when he scents the man.

When the hunter shoots an elephant and perceives that he shudders and remains standing, it is a proof that he is mortally wounded. An experienced hunter in that case never quits the animal, but follows him even a distance of six leagues (18 miles), meanwhile continuing to shoot at him every time he stops. Sometimes it happens that although the animal may have received as many as fifty shots, yet he does not succumb that day, but the hunter finds him dead on the next.

Should the elephant, on receiving the first shot, fall down and rise up quickly, it is a sure sign that the ball has not wounded any vital part. In this case it is useless for the hunter to follow the animal, because he in a few hours will walk a distance of more than fifteen leagues (45 miles) from the place where he was wounded.

Often the wounded elephant will lift up the hunter, and will sometimes kill him with his tusks, or throw him aside with his trunk, or else dash him against a tree. At other times he contents himself with simply taking up the man with his trunk, and carrying him away for some miles, and then gently putting him down on the ground without inflicting the least injury on him.

I once employed a hunter called Matanhini, brother of Mabana, who was twice caught by elephants and carried in the air for a great length of time. On the first occasion the animal laid him down very carefully; on the second, when passing a large tree, he placed him on the top of it; on neither occasion did he receive the least injury.

The habits of the elephant resemble in many particulars the customs of man. Among wild animals, quarrels often occur, which impel them to fight. The weaker party generally yields the field to the victor, and the latter never pursues the vanquished; but with elephants the case is different, and on this point they outdo man in singularity.

Their quarrels usually proceed from jealousy. Two elephants who are found to disagree, never fight in presence of their companions, but they retire to a spot far away from their comrades, and then commences a fearful fight. The weaker never betrays signs of fear, but continues to fight until he perishes. When both combatants are equal in strength, they fight until both perish. They use their tusks in fighting, piercing each other, and such is the prodigious strength with which they strike one another, that their tusks have been known to break. The ground where such a fight has taken place is ploughed up as though a number of men had been excavating the spot.

While the men were roasting the meat of the buffalo, a flock of vultures boldly came and alighted on the trees around us. These birds of prey are very disgusting; their breasts were nearly bereft of feathers, and their heads were bare like so many skulls. To their hideous appearance was added their dismal cry, which reverberated with a mournful effect. Each of these birds was twice the size of a turkey. The negroes threw pieces of bone at them to scare them away, but nothing would induce them to quit the place, for they were evidently determined not to forsake the prey they felt certain of eventually devouring, though little remained to satisfy their voracious appetites, but the backbone and ribs of the buffalo.

As soon as we left the spot, these birds came down

in a swoop upon the remains of the buffalo, screeching and fighting in a fearful manner.

On the next day we reached the first town of Valôi, well remembered by us from the circumstance of the hunter Nacichacha having remained here after his fearful encounter with the buffalo. We found no one in this kraal, and there was every appearance of the place having been forsaken by its inhabitants for some time. This circumstance made us very anxious, and suspicious of lurking danger.

I went to arrange with the hunters on the best route to take, and after a lengthened discussion, we prudently decided to take the road towards the mountains of Messuate, in order to avoid as much as possible the lands of Changano, a tributary of Mahuéoé and of Cossa, whither the war must certainly have turned, for it could be only such a reason that would have compelled the Valôis to abandon the towns.

We therefore started at five the next morning in the direction of Changano, passing through two other kraals or towns of Valôi, both also deserted by their inhabitants. In the evening we encamped close to a fall of the river Sáve, continuing our journey the following day, until we reached another fall of the same river Sáve, where we again encamped, in order to send the hunters Macindana and Maxotil to seek game for food, as our stock of buffalo meat was all consumed. Each hunter started in a different direction.

About an hour later, Macindana returned leading two little negro girls. We were indeed astonished to see these children in a spot which we supposed to be a veritable desert. The hunter then related how this unexpected discovery had taken place.

About a mile from our encampment he discovered footprints of natives, both of adults and children. Macindana, knowing perfectly well that this spot was a desert and uninhabited, at once suspected that natives were concealed somewhere about, and from that instant he gave up all thoughts of hunting game, and followed the track of these footprints in several directions, in order to find out where the people had concealed themselves.

He noticed that, in the direction of the river, these footprints became more numerous, and he followed the track until he met these two girls who had gone to the river to fill their gourds with water. On seeing Macindana, the little girls became very much alarmed, but he tried to reassure them, and asked them to show him where their parents lived. This they refused to do, fearing lest Macindana should be a spy of the enemy. He endeavoured to convince them that he was no enemy of theirs, but the girls would not believe him, and were determined to die sooner than reveal the whereabouts of their parents. Macindana then bade them come along with him; this they also refused to do; and it therefore became necessary to employ threats to induce them to follow him to our encampment.

When the little girls saw me, they became more reassured, and then they began to believe that Macindana was no spy. This meeting proved a fortunate discovery for us, as none of our party knew what direction to take to reach the mountains of Messuate.

Manova explained to the girls that we were fugitives from the war of Mahuéoé as well as themselves, and at last succeeded in perfectly convincing them; and moreover persuaded them to show us where their people were concealed. The girls promised to do so, and Manova, Macindana, and myself started with them. After walking on for nearly a mile, we entered a bush which was closely overgrown with thorny trees. The girls walked in front of us, following a zigzag kind of path for a mile, till we reached the middle of the forest, where we found ten families encamped.

The chief of this little party and his secretary were seated on the trunk of a fallen tree. These people had come from the land of Cossa and were hiding, together with many families of the same nation, who had been expelled from different districts. The chieftain and the greater number of his people were camped close to the river Imbelule, about twenty leagues (sixty miles) from this spot.

The chief informed us that Mahuéoé was making war a second time in their lands, but he had found no one, because as soon as the chieftain was informed of his intention he forbade any of his people to go

to the kraals, except to procure food, and then at once to return to the bush. Manova requested the chief to allow one of his men to accompany us and show us the passage or ford of the river, where we should cross over, in order to reach the mountains of Messuate. To this he replied that neither he nor his people were well acquainted with that part of the country, but he would send us a man the following morning to show us the way to the first kraal of Changano, tributary to Messuate, where we would meet competent persons to show us the road to be taken.

We then thanked the chief, and I gave him two *capellanas*. He appeared highly pleased with the present, and called a negress, to whom he spoke a few words in a low tone. This woman returned in a few minutes, bringing a *cherundo* (basket) of Indian corn, and the leg of a gazelle, which had been killed that day. This present of a *cherundo* of meal was indeed a very great and important favour which the chief conferred upon us in such a desert place and so far distant from his own lands.

I signified to him my appreciation of the generous act he had performed, in giving us such an unexpected and valued present of meal, assuring him that if at some future time I should have the opportunity of requiting him for the favour he had done me, I would then prove to him how highly I esteemed what he had done.*

* Two years later (in 1863) an event occurred which permitted

We returned to our encampment at six, accompanied by the wife of the chief, and one of his sons carrying the *cherundo* of corn and the meat.

Maxotil had already returned, but without finding any game, although there was plenty in that district. Had he had some one with him acquainted with the haunts of its wild animals, he most certainly would not have returned empty handed. I divided the meal among the men, and gave the hunters part of the leg of the gazelle, and the remainder to the corporal and his men.

Soon after five the following morning, the guide sent by the chief arrived at our encampment and we started, our new pioneer leading the way. About mid-day we crossed the river Sáve, and rested for some time, continuing our journey until three in the afternoon, when we had once more to cross the Sáve on the eastern side, for this river winds about in serpentine fashion at this part. At five we reached the last town or kraal of Changano, tributary to Mahuéoé, which we found deserted. We therefore bivouacked outside the kraal, on a spot

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me to have the satisfaction of generously repaying this chief for that *cherundo* of meal which he had given me in the bush. On the occasion of the war of Mosila against Mahuéoé, all the natives of Cossa, with their chiefs, came to Lourenço Marques. There was then a famine raging throughout the country. This chief came also with his people to that district, and during the whole time that the famine lasted I had the gratification of sending him every day sufficient food for himself and all his family.

where there was much water. Maxotil here shot a fallow deer, which came to the water to drink, within five hundred yards of our encampment.

On starting the next day, we crossed for the last time the river Sáve, and at two in the afternoon we reached the first town of Changano of Messuate, which we found inhabited. We asked the chief of this kraal to allow us a guide, to show us the way to the ford of the river Incómáte, but he told us that we should not require a guide, until we passed another kraal, which was still one day's journey from his town.

In acknowledgment of the information vouchsafed by the chief, we purchased provisions from him, and departed after dismissing our guide, to whom we gave two *capellanas*. At six we reached a fall of the Incómáte. On nearing the river we observed on the opposite bank an enormous panther with its young one. This young leopard was about to try his teeth on the dead body of a gazelle, which its mother had just captured. The panther was sitting on her haunches, fondly watching her young one. I raised my gun to aim at her, intending to fire, but the negroes who were following me talked in such loud tones, that the panther was frightened and ran away with the cub.

These wild beasts are as ferocious as they are lovely. This young leopard was very sleek, and a perfect beauty. Three different times in their flight did they turn back their heads to look

wistfully at the prey they had been compelled to quit.

My men at once crossed the fall and brought the gazelle to our encampment. The top of the shoulders showed unmistakable signs of where the panther had killed him. It was very fat. I reserved to myself a portion of the ribs, and the rest was distributed among the party.

I was sitting on my mat, chatting with the hunters, when we heard the roaring of three lions, followed by a number of roars perfectly deafening, and which made the ground shake beneath us. It was the noise of many lions, coming down to the water to drink. They were close upon us, and their continuous roarings could be compared to nothing but a fierce tempest of thunder or the discharge of a number of pieces of artillery. These lions were evidently within 150 paces of us, yet not one of our men moved or became alarmed, because we knew that they would not dare to approach our fires, as all wild animals have a horror of fire. After a little while, we heard no more roaring. This took place about eight in the evening.

When the night was far advanced, I suddenly awoke in alarm, at hearing my men turning about in an agitated manner on their mats. I lifted up my head to see what was disturbing the negroes, and I beheld a truly alarming spectacle. The carriers were all huddled together in a group, holding *assagais* in their hands, while the hunters

were hurriedly raising their guns and aiming before them. They were all turning towards the south.

Without saying a word, I snatched up my gun and placed myself in a position to fire, and then asked what was the matter; but no one replied. Manova who was nearest to me silently pointed to the right and to the left, then he turned towards the north, and pointed in that direction, and then returned to his first position. All these movements were performed without uttering a single word.

The first object which met my view was a herd of more than twenty buffaloes, which was on the north side turned towards the stream and within twenty-five paces of us. These buffaloes were all ranged in line, their heads lifted high and looking straight before them. On turning my eyes towards the south side I perceived a lion standing at each point indicated by Manova. Each of these three lions was arrogantly and stedfastly watching the buffaloes.

Our fires were nearly extinguished, scarcely a hot ember remaining among the ashes. The night, though moonless, was very clear, and we could perfectly distinguish the forms of the lions, although these were a little farther from us than were the buffaloes. These lions were of the largest species found in Africa. The centre lion was turned straight towards me in a horizontal line. I raised my gun and began to take aim at his enormous head, resting my arm on my knee, but just as I was on the point of firing, Manova silently placed his

hand on the barrel and lowered it to the ground. I made no remark, because I then understood the danger to which it would expose us all, were I perchance to fire, even if I killed the lion. The other two lions would in all probability have leaped upon us as well as others whom we could not see in the darkness, but who most certainly were behind them.

The lions evidently had not seen us. Their whole attention was concentrated upon the buffaloes, whom they dared not attack, on account of the hostile attitude they had assumed. There they stood for more than a quarter of an hour glaring at each other. During all this time we remained perfectly still, not daring to make the slightest movement, lest the animals should become aware of our presence.

We were a small party, unequal to contend against the wild beasts that surrounded us; the lion and the buffalo being the animals most to be feared in Africa. One of them alone, had he attacked us, would have destroyed us all.

The lions were the first to retire. In order to compel the buffaloes to decamp, Manova stirred up the ashes and embers of the almost extinguished fire with his *assagai*. As soon as these animals perceived gleams, and saw sparks flying about, they instantly ran away towards the opposite side of the stream.

Whenever one or more lions come upon a herd of buffaloes and attack one or more of them, the rest at once take to flight: but should the buffaloes perceive the lions before they spring upon them,

then they in that case do not run away, but on the contrary they are the first to turn upon the lions.

Had the event we witnessed that night taken place during the daytime, the lions would not have stood so long a time looking at the buffaloes, because the latter would have attacked the lions.

We had been placed that night in a critical position. The slightest untoward circumstance on our part, would have caused us to be completely torn to pieces. But, in compensation for the danger which had threatened us, I had the pleasure of witnessing a grand and wonderful scene, and one that is rarely presented to a traveller in the wilds of Africa.

I do not think our people slept again that night. I, however, lay down once more, and slept until half-past five in the morning.

Scarcely had the day dawned than the hunters proceeded to examine the ground on both sides of the fall, seeking for some animal which might have fallen a victim to the previous night's visit, but they found none. The lions, although many in number, had been unable to capture any of the buffaloes; for the latter had evidently been on the watch, and were quite determined to make the lions pay dearly for a taste of their flesh.

At six we quitted the scene of these stirring incidents, and by mid-day we came to another fall of the same river Incómáte, where we rested during the hot part of the day.

CHAPTER XII.

A buffalo hunter—Singular native customs at royal marriages—Difficulty of continuing our journey—A legion of rats—We encounter Blangellas—Peaceful arrangements—I shoot a hippopotamus—We proceed on our journey to the mountains of Messuate—Joy of the negroes on beholding the mountain of Lebombo. Arrival at Lourenço Marques.

TOWARDS evening we arrived at a small kraal of only seven *palhotas*, inhabited by one family. This family consisted of a very old man, four women, and four children. The old man was extremely tall and thin, his skin shrunken and yellow. He must have been at least a hundred years old, yet he walked briskly though he stooped slightly.

This kraal, although it was so small, looked like a general store for the hunters of some large city, judging from the immense quantity of horns which I saw both outside and inside the huts. From the roof of each *palhota* depended a circle of horns of the gazelle, fallow deer, and different varieties of wild goats, completed in front by two enormous buffalo horns.

Soon after entering the kraal, this old man, who was sitting at the entrance of one of the huts, rose

up and came to greet me. On my asking him whether any men besides himself lived in this kraal, he replied that he had a son and a grandson, but that they had both gone hunting.

I was glad to learn this, as we should then have some one to guide us on the road.

The old man then asked me whether I intended to remain in this kraal for the night, and, on my replying in the affirmative, he bade one of the women go and get four *palhotas* ready for our use. I then asked him if he could give me any news concerning the war with Mahuéoé. The information which I elicited from this old man was very important. The war had terminated three days before. The great news of the day, however, was the approaching marriage of Mahuéoé with a daughter of King Messuate. The ceremony usual on such an event had already been concluded; it consisted in each of the reigning kings waging a fierce war upon the greatest tribe which might be tributary to them. The second war of Mahuéoé, which he had sent or declared upon the Cossa nation was for this object. Messuate, also sent at the same time a force to make war upon a Blangella chieftain, who was his tributary, and through whose lands we must perforce pass. An embassy from Mahuéoé, composed of more than 300 Zulus, had already arrived to escort the princess. Messuate had also to send a numerous embassy to accompany the future queen to the house of her royal husband.

When the old man had finished telling me the news, the negress came to tell Manova that the four *palhotas* were ready for our use. One I reserved for my own use and for my baggage, the second for the corporal and his men, the third for the hunters, and the fourth for the carriers.

I then proceeded to the old man's hut and requested him to sell me some meal. He replied that he had none to sell, because the women had been very ill and unable to cultivate the usual quantity of Indian corn, and that the little he had left was required for seed, "but," added the old man, "I do not wish the senhor to suffer hunger and have to retire supperless; if you wait for my son who has gone hunting, he will bring some food, because he never returns home from hunting without bringing some."

"I suppose your son is an excellent hunter," I replied; "if I may judge by the great number of horns which I see in your kraal; yet, on some days he must necessarily be unsuccessful."

"No, indeed," he rejoined; "not a single day passes when he goes out hunting, but that he brings home one or more animals."

"Then his gun must be an exceptionally good one!" I said.

"My son uses no other weapon but an *assagai*," replied the old man, smiling.

"I confess that what you say of your son, really astonishes me; and were it not that at your age it

is unusual to exaggerate, I would doubt the fact that he every day kills a wild animal with only an *assagai.*"

The old man became very grave, and solemnly replied: "*Melungo,* I have no interest in exaggerating facts. I will tell you the reason why my son is such an exceptionally good hunter. The first and principal qualification which he possesses, is a marvellous power of walking and running; there is no one in all these parts that can outstrip him. He throws the *assagai* with singular precision; he knows well how to wait for his game, and is perfectly acquainted with all the haunts of the animals. At sunrise he usually hunts the gazelle, which is an animal that abounds in these districts. As soon as he sights the gazelles at a great distance, he bends down to the grass and creeps along like a serpent until he reaches to within thirty paces, when he hurls an *assagai* at the gazelle nearest to him. Should the first blow not kill the animal, it at least prevents it from taking to flight with its companions; and in every case he immediately runs after the wounded animal, quickly overtakes it, and then strikes it with a hand *assagai.** When he is un-

* There are two kinds of *assagais* used by the natives. The first, the hand *assagai*, has a long broad blade, and is used by negroes when fighting hand-to-hand. The second one, which they use for hurling, has a longer handle, and the blade smaller and sharper. The Vatuas and the Landinas can at a distance of thirty paces pierce a man through with one of their hurling *assagais.*

successful in finding gazelles, he proceeds to hunt the buffalo, which is very hard work. He approaches a herd of these animals and throws an *assagai* at one of them, and of course the wounded buffalo runs away with the rest of the herd. He then follows after them making a great noise to scare them. The wounded one, unable to run as swiftly as its companions, remains behind. Then the buffalo turns fiercely upon the hunter, who runs before it, but more swiftly, until the animal, weary of chasing him and, desperate at not succeeding in overtaking him, stops short. My son then returns to the fight, hurling *assagais* at the animal, until the buffalo falls to the ground. There are many who know how to throw the *assagai* expertly, but none with such precision as he does, nor can any run so swiftly. To be a swift runner is an indispensable quality for a good buffalo-hunter, particularly in a running fight, when the animal turns to attack him."

I was much interested with the old man's description of the singular manner of hunting buffaloes practised by his son. Manova told me that he had already heard about this celebrated buffalo-hunter.

"But," continued the old man, "my son is not only a brave hunter, but a formidable warrior. At the time when these lands were inhabited, and Messuate repeatedly made war upon us, my son used to attack single-handed the enemy's camp, and when the enemy was on the march, he would lay

in ambush in the road and hurl *assagais* and take to flight for some distance and again waylay the enemy, thus killing many of his men. The King Messuate had promised fifty heads of cattle to whomsoever should kill him.

"Whenever the king made war upon us, we invariably escaped, because my son was always on the watch, and as soon as the enemy approached, we used to make good our escape into the bush.

"It is now some four years since the King Messuate desisted from persecuting us. On concluding the last war, the king sent two of his private staff in a friendly manner to summon my son, saying that, as he knew he was both an invincible warrior and an expert hunter, he greatly desired to see so brave a man, and that he would cease to persecute him if he went to his dwelling."

"Most assuredly," I said, "your son did not accept the invitation of Messuate. Did he not fear that such an invitation might be only treachery on his part, with the object of destroying him?"

"It was I," replied the old man, "who advised him to go. I know perfectly well how treacherous the Vatuas are. When they wish to put away a subordinate chief, they send for him, on the plea of communicating some especial orders, and then put an end to him. But in the same way that they are treacherous, they are also very capricious. They hold in high esteem a brave man, particularly if he has killed many people. There is no doubt Messuate

would have liked to destroy my son, but he would not do it in such a cowardly way as summoning him to his house in a friendly manner. My son therefore went to Messuate, who treated him in every way as though he were a petty king, telling him that in future he might continue to reside in his lands without paying any tribute; and when he dismissed him he gave him five heads of cattle. After this he has twice sent for him to join them in their great buffalo hunts."

Just as the old man finished his narrative, his son made his appearance. This renowned hunter was bringing, hanging from a pole, a huge piece of buffalo-meat, and his young son a piece of equal size. The rest of the buffalo they had left where he had hunted the animal, cut into pieces, and hung from the higher branches of tall trees, to prevent the hyenas devouring the meat during the night, until the women and children should be able to go for it the next day.

The hunter was tall, like his father, but not so thin; his face was oval and good-looking, and though he was spare, his muscles were indicative of great strength. His legs were thin and long, and very well formed, and the firm yet supple way in which he walked, indicated that he was swift of foot and strong in character. His name was Mandissa, but he was known by the appellation of Julámite.* As he was very tall and thin, the

* This is a Vatua word which signifies giraffe.

natives said he was like a giraffe, which has a long thin neck. He delivered the meat to the women, and came into my *palhota*. He sat down on the ground, and welcomed me in a very affable manner and with kindly words. I was quite charmed with him, for the deferential way in which he treated me.

After asking him about his day's hunting, I told him I had no food to give my people. The hunter left the *palhota* without saying a word, and returned after a few minutes bringing one of the portions of meat he had hunted that day, and a *cherundo* of meal.

"*Melungo*," he said, "I am sorry that I cannot give you more corn meal. The reason why we are so short of corn you have already heard from my father. It is true that this portion of buffalo and this small quantity of meal are insufficient to feed all your party; but to-morrow you may send your carriers with me to where I killed the buffalo, and they are welcome to bring away as much meat as they please."

I warmly thanked him for his present, and for his offer of sending my men on the morrow for some of the meat, and as soon as he left me, I divided the meat and Indian corn he had given me among the men.

About nine that night I sent one of my servants to call the buffalo-hunter and Manova.

"My friend," I said to the hunter, "I have sent

for you at this hour to ask whether you can come and show us the road to the mountains of Messuate, and from thence to Lourenço Marques. I must, however, tell you that I have no goods to pay you with, because I had not calculated upon passing through these lands, but if you trust my word, I will pay you better on my arrival at Lourenço Marques, than if I paid you now in advance."

The hunter remained pensive for some time, then he replied: "*Melungo,* I have every wish to render you the service you desire; but this is a very dangerous time for crossing the mountains. As you are aware, a daughter of Messuate is on the eve of marrying Mahuéoé. An embassy of Mahuéoé has arrived at the dwelling of Messuate to conduct the princess, who will be likewise escorted by her father's warriors. On these occasions the Vatuas or Zulus have the barbarous custom of plundering the kraals through which they pass, as well as all strangers they happen to meet, no matter who they are. And not only do they rob, but they also put people to death when it pleases them, and no one takes any account of their misdeeds, because, whenever they escort a princess who is to be made a queen, no one, not even their own king, has any right to restrain them."

"I well know," I replied, "the great danger there is in traversing on this occasion the mountains of Messuate, but urgent business demands my presence in Lourenço Marques during the month of July,

and were I to wait here for more than a month until the roads should be safe and free from the two escorts of the princess, the delay would be highly prejudicial to my interests. I feel confident that did you wish to render me the service I ask, it would be possible to cross the mountain range without meeting the Vatuas, because you would certainly know how to guide us through desert places, and on reaching the part which divides the land of Messuate from the dominions of Mahuéoé, you would likewise know when would be the most opportune moment for crossing the boundary without being observed."

"*Melungo*," rejoined the hunter; "there is no doubt we could cross the mountain range and the road unobserved by the Vatuas; but another obstacle remains to be surmounted, which is as dangerous as meeting the Vatuas. The chief of these mountain districts is a Blangella, whose numerous subjects are no better than the Vatuas. A short time since King Messuate proclaimed a war in this district, in order to perform the traditional ceremony practised by Zulu kings every time they give a daughter in marriage to a reigning king. This chief is now hiding in the bush with all his people, who will not return to their kraals or towns until the embassy of Messuate that escorts the princess shall have returned to the house of Mahuéoé. Now, these escorts possess the right to plunder all the kraals and towns, as well as all travellers they meet

on their way, and the Blangellas also assume to themselves the right of robbing the unfortunate travellers who may pass through the bush where they are hiding. This is the greatest obstacle which prevents our crossing these districts at the present time."

I felt truly annoyed at what the hunter told me, because I was well aware that the Blangellas were as cruel as the Vatuas or Zulus. I remained for a long time thinking what I was to do; the thought of remaining in this kraal for more than a month was truly unbearable, and I far preferred to risk the danger of meeting the Blangellas to remaining here for such a length of time. I therefore decided to risk all the consequences and dangers, and to start at once.

"My friend," I replied; "the only danger which I apprehend, is an encounter with the Zulus. As for the Blangellas, I feel confident that, should I meet them, you will find out some means to elude their avarice and prevent them from robbing me, more particularly as I have very little or nothing left for them to rob—(on this point I spoke untruly, because at that moment I had some hundreds of pounds in my pocket-book, but the natives only considered goods as money, and as I had no merchandise with me, I really in one sense spoke the truth)—therefore if you will engage to conduct us safely through such roads where we shall not meet the Zulus, I am resolved to venture on the journey

and risk all dangers, provided you show us the way."

The hunter remained silent for some time, then rose up, saying that he would go and consult his father. After a few minutes he returned and said: "*Melungo*, I am ready to start as soon as you wish. I have fulfilled my duty in warning you of all the dangers which may befall you in crossing the mountains at this particular time. If I appeared unwilling to accompany you it was not because I feared any danger for myself, as I have nothing to fear, but it was on your account. I did not wish to be the man to conduct you through places infested by robbers. I have told my father everything, and I have especially dwelt upon your urgent need of starting, and he tells me that I am released from all responsibility in what may possibly happen to you, after warning you of the dangers you may meet with, therefore I am ready to accompany you."

"Julámite!" I exclaimed, "your conduct is truly noble and worthy of a brave man, and I thank you much for the service you are about to render me. Should I arrive safely at Lourenço Marques, I will prove to you then that I am not ungrateful. To-morrow I will send my men to hunt, and on the following day we shall start."

Julámite replied that he was at my orders, and retired with Manova. This interview finished about half-past ten at night.

When they left me, I threw myself on my bed

and put the light out, intending to have a good sleep, but scarcely had I closed my eyes when a perfect legion of rats began to come down the walls from the thatched roof, and out from every hole and corner of the hut. These rats ran over me and all about the *palhota*, uttering most fearful screeches. I sat up in bed thoroughly frightened, and wrapping myself in the blanket, began to strike right and left, but these wretched rats cared nothing for the blows I struck in the dark; and as soon as I stopped belabouring them, or rather trying to do so, they would return and continue running over my face, head, and hands, screeching more than ever. I thought then of lighting a candle, which is the only way of keeping rats at a respectful distance, and as soon as they saw the light they immediately ran to hide themselves. I kept the candle burning all the night, and by this means I was able to snatch a few hours' sleep, unmolested by the rats.

I awoke early, and was up by five o'clock. Macindana and Maxotil were preparing for their day's hunting, and at six they started with our friend Julámite to show them the haunts of the buffalo. The women and children of the kraal followed later in the day with the son of Julámite, to the place where the hunters had left their buffalo-meat hanging from the trees, to convey it home. Manova and the old man had already departed before sunrise to seek gazelles; and therefore I remained

alone in the kraal with the corporal and two servants.

By seven o'clock Manova returned, bringing the leg of a gazelle hanging from the barrel of his gun. He came to get the carriers to return with him and convey the rest of the meat, but as they had all gone with the hunters, I had to send my two servants. They had not far to go, for within an hour they returned with the old man, bringing home all the meat. The old man brought the entrails wrapped in the skin, and also the horns.

Towards mid-day the women, children, and four carriers, also returned with the meat, and bringing the news that the hunters had killed two buffaloes. The rest of the carriers, and the negro servants of the corporal, who had departed to the hunting-field, returned in the afternoon well laden with meat, yet one-half still remained in the bush, which the women and children fetched later in the day.

There was much satisfaction and joy in the kraal; every one was engaged in roasting meat and eating it. I also enjoyed my fine piece of roasted gazelle.

When all had partaken of a good meal, and were rested, the buffalo-hunter Julámite, his father and Manova, proceeded to consult the *gagao*, or oracle, in order to know what route they were to follow. This ceremony, for which the negroes have great respect, took place under a tree. The buffalo-hunter was the one to throw the *gagao*, while the old man interpreted the various prognostics which the oracle manifested

to him. Manova was perfectly astonished at the dexterity and intelligence evinced by the old man in the logical conclusions which he drew from the different positions of the *gagao* as the hunter threw the pieces on the ground.

I suppose the auguries of the *gagao* were satisfactory, for all the negroes rose up highly pleased. This consultation was followed by the ceremony of imploring the spirit of the old man's father to protect his grandson during the journey he was about to make. For this object it was necessary to sacrifice a kid, but as we did not possess a kid nor any other domestic animal, the kid was represented by a gazelle, which Manova immolated. On the conclusion of this performance, the hunter took a *bafo*, or bath, followed by the anointing with holy oils, a ceremony with which my readers are already acquainted.

On the following morning we started with our brave guide and his son. The old man accompanied us for about a mile and a half on our road, and then returned to his kraal.

Three hours after starting we began to see the *serra*, or mountain range of Messuate rising before us, and we continued on until we reached a fall of the river Incómáte, where we encamped for the night, and on the next day we crossed the river. The ford was very wide and deep, the water reaching up to our waists.

After crossing the river, I consulted with Manova

and the buffalo-hunter upon the best route to be followed, whether by the road or through the bush.

Julámite was of opinion that we ought to follow the road, because the Blangellas were concealed in the bush, and were we to leave the road, they would at once suspect that we were fugitives, which would induce them to rob us all the more, and to practise upon us all manner of annoyances. In view of his prudent reasonings, we no longer hesitated to take the road, which ran close to the *serra*, until we came to a small hamlet consisting of about five *palhotas*, where we met two Blangellas, who were preparing to run away as soon as they saw us coming. The hurry they were in to start made me suspect that they intended to apprise their own people of our arrival, in order to waylay us on the road. Without consulting either Manova or the buffalo-hunter, I called to the two Blangellas, who were ready to start with shields and *assagais* in hand. They came and sat on the ground in a brusque manner before me. "Landins," I said, "I wish to speak immediately to your chief. Can you conduct me to him?"

Manova was perfectly astonished, and not a little anxious at my unexpected request, but the buffalo-hunter did not betray the slightest sign on his imperturbable countenance.

The two Blangellas were no less astonished than Manova. After a few moments' silence, the elder of the two replied, that the chief resided a very long distance from this kraal, in a spot close to the Incómáte.

"But when you were preparing to start just now, were you not going to your chief?" I asked.

"No," he replied; "we were going to the other side of the bush, a long way from the chief."

"In that case," I said, "I will give one of you a *capelana*, if you conduct us to the chief."

The two Blangellas conferred together for a few moments, and then replied, that they were ready to conduct me to the chief.

I drew out a *capelana* of white cotton, and gave it to the elder of the Blangellas, requesting him to be good enough to wait a short time while the men had their breakfast.

My men were at the time roasting their meat, so they shared it with the Blangellas, who at once became very friendly with them. Manova then asked me in Portuguese the reason for my wishing to see the chief.

I told him in a few brief words, that I had no reason for wishing to see him, but that on seeing the two Blangellas hurriedly leaving the kraal, I concluded they meant to inform the chief and the rest of their party of our arrival, to waylay us on the road, and therefore our position would become very dangerous; so I judged that the best way to get out of the difficulty would be to prevent these men from proceeding to the chief, and thus separate themselves from us, by simulating an urgent desire to see the chief, and make up some excuse, when we should see him; and I had decided to ask him

to allow one of his men to show us the way to Matolla. The chief then would see that I had no goods with me for him to plunder, and moved by the ambition of receiving something eventually, would no doubt treat us very well; and if we were accompanied by a Blangella, no one would dare to harm us.

Manova quite approved of my project, and he told the buffalo-hunter what I said, and the hunter made a sign of assent. By this time the Blangellas were chatting away in a most amicable manner with Macindana and Maxotil.

Breakfast over, we started, following the two Blangellas. For about half an hour we walked along the road, then we turned into the bush, and continued our march for more than two hours, when we saw rising before us a great volume of smoke. The Blangellas told us that in the direction of the smoke we should find the chief, so we hastened our steps and reached the spot within ten minutes. This place was a forest of thorny trees, in the centre of which the chief had encamped with about 400 followers, who were felling trees to erect shelters. A number of these men came forward to meet us, looking at me with much insolence and boldness, but at the same time I perceived that they could not withstand a certain feeling of awe with which my firm steady gaze inspired them.

Europeans exercise over the negro races a singular influence, which the natives of Africa often endeavour

to overcome, but cannot. The Vatuas or Zulus, and the Landins, are acknowledged to be the bravest of all African races; but, notwithstanding their moral and physical strength, I have often had occasion to observe how they cower beneath the glance of a European who may speak to them in angry tones.

This superiority of the white over the negro race is wholly due to the expression of the eye; the gaze of a white man being incomparably more penetrating and significant than that of any negro race.

When the two Blangellas, had conducted us thus far, they went to speak to the chief, but turning towards me as they went away, they stared and said, "*Sá bónna miungo*" (Good-bye, white man).

To which I replied, "*E'b'o tinne*" (Very well, boys).

The Blangellas on hearing my answer cried out in astonishment, "*Aó . . . ó miungo columa chingône!*" (Ah! . . . why, he speaks our language!). From that moment they changed their rough rude manners, and became quite amiable and pleasant, and some began to question me about our journey, while others chatted with the hunters in quite friendly terms, and some even attempted to speak with the corporal, but unfortunately he did not understand either the Vatua or Landina languages.

It was only after some minutes that they noticed the presence amongst us of the buffalo-hunter, who was well known to them. As soon as they saw him, they all cried out together: "*Aó! Aó! Aó!... Sabonna*

Julámite! Sá bonna indonda! Sá bonna mopissa incuio es' inhate!" (Ah! ah! ah! good-day, Julámite, brave man! great buffalo-hunter!).

The buffalo-hunter thanked them for their welcome, smiling affably. At this moment the two Blangellas returned to tell me that the chief was ready to see me. I rose up and followed them, accompanied by Manova, Macindana, Maxotil, and Julámite. The chief was a young man of about six-and-twenty. He was surrounded by three young negroes and two old men. After exchanging the usual compliments, I said to him: "I wish to tell you what brings me here. I come from the Transvaal Republic, passing through Zoutpansberg, on my way to Lourenço Marques. On reaching Valôi, I was informed that the lands of Cossa were overrun by a war from Mahuéoé. I therefore decided to proceed by the route of the *serra* or mountain-range of Messuate, which we could easily accomplish with proper guides. Of all we have met on our route, none have rendered us so great a service as this buffalo-hunter Julámite, but unfortunately he does not know the way from hence to our destination, a circumstance which compels me to seek you and ask of you the favour of allowing one of your people to guide us to the lands of Matolla, and from thence on to Lourenço Marques, where I shall be better able to requite you for the service done, as here I have nothing else to offer you but these two *capelanas*.

"*Melungo*," replied the chief, "I am sorry for the inconvenience you have been put to in coming so far out of your road; the distance from this to Matolla is not much more than five days' journey, and I will send a man to guide you, whenever you please."

The cordial reception which I received from the chief effectually dispelled all idea of danger respecting the Blangellas.

On entering the bush I had heard the snorting of a hippopotamus. I asked the chief to allow one of the negroes to show me the place where I should find the river-horse, and on being shown the spot, I found several of these animals. The river at this particular place was very deep and darkly shadowed, owing to the immense number of colossal trees growing on either bank.

On a hippopotamus raising his head above the water, I bade the natives remain where they were, as I alone wished to approach close to him, and I then went in among the trees to take good aim. The wind was in my favour, for it was blowing towards me, and therefore the animal was unaware of my presence. These amphibious animals, when they lift their heads above the water, always turn towards the wind,—a very favourable circumstance at that moment for me, for I knew that on raising his head I could aim at the top of the neck or nape, this being the only vulnerable spot to be aimed at when these animals are in the water.

He lifted his head twice above the surface before

I was able to take good aim, on account of the many leafy branches of the trees which came in my way; but on the third time of his rising up I was able to take good aim between the branches, and fired. I did not perceive that the ball had penetrated any spot, but on seeing that his head remained motionless for a while, and then began slowly to sink, I knew that the shot had proved a fatal one. Manova, who had been watching me, rose up and ran towards me, to congratulate me on my having killed the monstrous animal. Two hours later, the lifeless body of the hippopotamus rose to the surface. My men all went into the river along with our two Blangella guides, but Julámite did not venture into the water, because he did not know how to swim. For upwards of half an hour did the men labour hard in the water, to push the animal on to land. By this time, I believe, all the people who were encamped with the chief had come to the river-side, for certainly the crowd which was gathered around me could not have numbered less than 1500 men, women and children.

Hundred of *assagais*, knives, and hatchets, began to fall with terrible power upon the huge carcass of the emperor of the rivers, as they lopped off pieces of flesh, until it became necessary for the chief to place a sentinel on either side of the river-horse to keep order, and prevent the crowds from collecting around the men charged with the duty of cutting up the animal, and so interfering with the execution

of their work. These sentinels performed their appointed task to perfection, distributing hard blows right and left upon all loiterers.

It was after sunset when they finished cutting up the hippopotamus. My men reserved for themselves as much as they would be able to carry away on the following day, giving the rest to the chief, who divided the meat among his people, keeping, however, the best parts for himself.

That night we encamped in the forest, where the carriers had erected shelters for us all. The chief returned to his own camp; but before retiring I asked him to send me a guide at sunrise, to show us the way to Matolla, which he promised to do. Later on he sent a woman, accompanied by a secretary, bearing an enormous panful of *ubsua* (boiled Indian corn porridge), for which I was very grateful. I ate part of it for supper.

After supper I went as usual to chat with the hunters, with whom was the brave Julámite. "Well," I said to Manova; "what did you think of my asking to speak with the chief?"

"When we reached the kraal," replied Manova, "where we met the two Blangellas, and the senhor asked them to conduct us to where the chief was, Julámite whispered into my ear, 'The *Melungo* has had a happy thought.'"

"Yes, Manova," I said; "it was indeed a happy thought; but I think that it was a happier thought to ask the chief for a man to guide us. We certainly

did not require the assistance of any one in this place, but this request of mine completely put him off his guard, and destroyed any idea he might have had of doing us any injury, because his avarice was roused by my promise of generously rewarding him for the service rendered. Our good luck, however, lay in having succeeded to persuade the two Blangellas to conduct us to the chief; for had they perceived us coming sooner than they did, they would have instantly hastened to inform the chief, and then we should most certainly have been attacked on the road."

"What the senhor says is quite true," replied Manova; "and now we have nothing to fear but meeting with the escorts of Mahuéoé and Messuate, which, according to what the Blangellas told Macindana, must be now crossing the road. But Julámite says we need have no fear in this respect, because as soon as we come to within a mile of the road, he will go and spy for a league in advance, towards the side of the lands of Messuate, and, in the event of his discovering any danger, he will at once run back to warn us, and then we will cross the road."

On the following morning, soon after I arose, the two Blangellas, sent by the chief to show us the way, arrived, and at six we started. After an hour's march we began to ascend the *serra* or mountain range of Messuate. It was a fearful road covered with small loose stones, and until past five in the evening we continued up and down these mountains.

Then we encamped near a stream of clear water flowing over a pebbly bottom. That night, we all bivouacked under an enormous tree, starting again on our journey at six in the morning and continuing marching until two in the afternoon, when we came to within half a mile of the road which leads from the lands of Messuate to those of Mahuéoé. Here we halted while the buffalo-hunter went to reconnoitre the road towards the side of Messuate.

Julámite returned after two hours, and informed us that we might safely continue our journey, because the Zulus had already passed, therefore we started at once. On crossing the road, we saw abundant traces of many people having passed that way. At six o'clock we reached a very wooded part of the country, where we camped for the night.

We started early on the next morning, and by nine we sighted in the distance the mountain of Lebombo. Joy was depicted on the countenances of all the company, for we were now little more than three days' journey from Lourenço Marques. At two we came upon a large extent of level land, and at six we camped near a bed of reeds through which flowed an abundant stream of water. My men on this evening finished what remained of the hippopotamus meat they had brought. Fortunately we were in a neighbourhood where game abounded, for we saw many different kinds of animals on our march, and we had very little trouble in procuring meat.

The following morning we started at six, halting

two hours later for the purpose of hunting some animals which we perceived on our left. I also went to the hunt. When within eighty yards of these animals, I placed the barrel of my gun on the branch of a small tree while I aimed and then fired. With the exception of one, all the herd sped away; this one I had wounded, and after walking a few paces it fell to the ground. Some of the men ran towards it, and found it was dead. I had never seen this species of animal before: the Landins call it *chipalapala*. When seen from a distance, they resemble bulls, having horns exactly similar. The skin is of a chestnut colour, the hair is very short like that of cattle, and the mane like that of a horse, only shorter, the muzzle and legs similar to the stag. The meat was cut up and given to the carriers to carry, and we went on until mid-day, when we rested near a stream, while the men kindled fires to roast the meat of the *chipalapala*, which I found much inferior in flavour to buffalo-meat.

We continued our march until six in the evening, when we reached the base of the mountain of Lebombo, where water flowed in great abundance; my men spending nearly the whole night singing and making merry. It seemed as though they could already hear the greetings and fond words of parents and wives and little ones. Their songs greatly moved me, because I knew they were the sincere expressions of joy and delight at the prospect of once more meeting those dear to them.

I also rejoiced at the thought of approaching Lourenço Marques, because I should then be safe from the numberless dangers I had met with; yet the joy of these negroes made me feel sad and full of yearnings for my native land. They were happy and joyful, because they would shortly be recompensed for the dangers they had encountered with me, by many endearing welcomes and sincere congratulations from those they loved, but I—whom had I in Lourenço Marques, to receive me with fond loving words of welcome, such as would make my heart beat with joy? No one; I could barely reckon upon a cold greeting from the inhabitants of that city. All that I might hope for was centred in the thought of some day returning to my own loved country and being welcomed by those who really loved me.

That night I could not go as usual to chat with the hunters: my heart was too full, and, after a wakeful night spent in thoughts of home, I rose at five, and, after partaking of coffee with the corporal, started at six to commence our ascent of the mountain, which was very steep for a distance of four hundred yards, after which it became more easy. At six we reached the first kraal of Matolla, which the negroes entered singing. Next morning we started early, and in the evening arrived at the kraal of the Queen Regent, from whence we sighted the river of Lourenço Marques and also the city. In this kraal the queen's secretaries prepared

for us *palhotas* for our accommodation, after which they brought us a fine kid, a *cherundo* of beans, one of rice, and two of sweet potatoes.

None of the negroes of my hunting party were natives of Matolla, yet they found many relatives in this kraal. The hunters and the carriers spent the whole night singing and dancing; the native girls and lads of the place joining them in their dances and songs.

Early on the following day, we left the kraal, and about ten in the day we arrived at Lourenço Marques, being the 9th of July, 1861, having spent on our return journey thirty days.

Shortly after our arrival nearly all the hunters whom I had sent on from the *praça* of Senhor Albazini, made their appearance, also Montanhana and Tunguene.

I dismissed on this day the two Blangellas, who were well remunerated for their services, though we had no need of them; I gave each a piece of goods, and four for the chief, with two bottles of brandy.

The buffalo-hunter Julámite, I retained for three days, when I also dismissed him, giving him twenty-five hoes, and ten pieces of assorted goods, with which present he was perfectly satisfied.

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